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# The Psychoanalytic Review

A Journal Devoted to an  
Understanding of Human Conduct

EDITED AND PUBLISHED BY

WILLIAM A. WHITE, M.D., and SMITH ELY JELLIFFE, M.D.

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## ORIGINAL ARTICLES

### COMPULSION NEUROSIS AND PRIMITIVE CULTURE

AN ANALYSIS, A BOOK REVIEW AND AN AUTOBIOGRAPHY.

BY SMITH ELY JELLIFFE AND ZENIA X—

In April, 1913, Zenia X—, came to consult me. She was incapacitated for any form of continuous work or pleasure. She had erected a complicated series of ceremonials, which compulsive activities occupied her whole waking time and made the living of life unendurable. Far above the average in physical, mental and moral endowments, her life, up to her thirty-fifth year, had been practically futile because of her psychoneurosis. She despaired of ever finding any relief and welcomed the idea of self destruction.

She was the elder of two girls, and had a brother two years older, another two years younger, and her sister was four years younger than herself. The parents were second cousins. There were no ascertainable neuropathic factors on the father's side. A maternal grandmother had asthma, her sister had compulsive ideas and died psychotic in the presenium. The mother died of a cerebral thrombosis (hemorrhage?) at the age of fifty-four. Three children of a maternal uncle died of tuberculosis.

The prominent complaint at the time when first seen was an uncontrollable femoral tic, spreading to the vagina, perineum and anus. This had been present several years. Coupled with this, or independent of it, and even more persistent, were com-

pulsive prayers, asking for cleansing, for purity, and which were usually repeated in multiples of two until a cycle of eight prayers were gone over, when the cycle would be renewed. Some days thousands of prayers would be uttered to aid in the relief of the tics. Other compulsive acts will appear later.

The present paper will not attempt to more than outline the analysis of the case which has been in progress, uninterruptedly, for some eight to nine months, after which time the patient was able to take up some of her former work. The analysis is far from complete, however, and is now again under way.

It was while working in the analysis with some of the patient's urinary and fecal phantasies that I asked her to go more deeply into the situation, and we then took up the study of Frazer's recently published work on "The Belief in Immortality," as well as some of his volumes in the "Golden Bough."

The motive is clear. In these memorable studies, monuments of anthropological research on the origins of religious beliefs and customs, are to be found the most complete setting forth of the animistic beliefs of primitive peoples. If the child of the twentieth century is a résumé of what has gone before, he too passes through an animistic stage. Although highly compressed, yet nevertheless, his notions of the universe at certain stages of his evolution will correspond to those of more primitive races.

It was here then that we turned for a better comprehension of the infantile phantasies which were the causes of the complicated ceremonials constituting the psychoneurosis, with the following results:

In his Gifford lectures<sup>1</sup> of 1911-1912 before St. Andrew's, Edinburgh, which appear in his recent volume entitled "The Belief in Immortality and the Worship of the Dead," Dr. J. G. Frazer sets forth the beliefs concerning the souls of the dead and the resultant customs regarding death and burial, all suggesting the beginnings of a religious belief and worship. This volume is occupied with the beliefs and customs as found in the lowest existent races of to-day, the aborigines of Australia, and in tribes showing a gradual advance toward culture, the races of the Torres Straits Islands, New Guinea and Melanesia. As

<sup>1</sup> Offered for publication, October, 1913, by Zenia X—.



these beliefs and practices enter extensively into their lives a study of them is of necessity a detailed study of their mental or psychical life and a survey of a large portion of their activities.

I have found in this collection so many illuminating points of contact regarding my own phantasies, which I have come to believe lie at the basis of my illness, which physicians have termed a compulsion neurosis, that I have thought it would be a profitable task to examine them closely in order to understand them in the light of my own experience and at the same time better to understand my own condition. If I seem at times to find an interpretation deeper than that which the average reader would see in them or an explanation farther reaching than that the author of the book himself gives, I have only to look into my own experiences to find there the interpretation and explanation that I am bound to make, at the same time that I receive an illumination and a clarifying of the things that in the past have puzzled and terrified me. That I should find here parallels between my psychical experiences and those far away primitive people once more confirms the hypothesis that the life history of the individual repeats the life history of the race, and from this arises the value of a review of the beliefs and customs of peoples in that stage of development that corresponds generally with the period of infancy and early childhood in our more cultured races, when these things began with me and stamped their impress upon my psychical life. These experiences may be familiar enough in the literature of psychoanalysis. *Such literature having been kept from me I have read nothing of it* and can, therefore, only examine my own phantasies in the light of the parallels I find among these people.

Among the earliest recollections of infancy and childhood, which have formed part of the chaotic content of my mental life, are those connected with fecal phantasies, which with the re-animation of all infant experiences, with which my illness has busied itself, have continued in dreams and waking thoughts of adult years. Even stronger in childhood and continuing with more tenacious grip upon me in adult life are the urinary fancies closely associated with the fecal, but revealing more distinctly the association that links the acts of defecation and urination and

the phantasies concerning them with reproduction and the childish phantasies that play about it.

Distinctly fecal are a few outstanding incidents occurring during the period from the age of three or four until nine, ten or eleven years. Earliest is the memory of standing with my brother a year older than myself in an outhouse playing that we were the Trinity "creating" a baby of dust and dropping it down to earth, presumably, though my memory fails me at this point, to the feces below. My earliest remembered idea of the birth of a baby was that in some unexplained way a God with supernatural power reached down and fashioned with his hands a baby from the dust, dropping it then in some manner to earth. Just how the little play arose at this time with us, why the idea should have come into our heads to play the game in the outhouse I do not know. It surely seems to connect itself with fecal fancies so prominent in the infantile mind and our study of the savages, as we shall see, serves to establish this idea.

A little older, with my brothers, I climbed a high tree that our defecation might fall over the branches to the ground below. In this act, beside the childish exhibiting of ourselves, there was I think a sense of something forbidden and tabooed as well as a sense of mysterious pleasure. Here at once begins the association with the stronger urinary fancies. There was always a strange feeling of exhilaration and mysterious union with mother earth if in our play or on some picnic or excursion far from home we resorted to the soil for defecation or urination. Even in adult life on one occasion about twelve years ago, just before the final, conscious outbreak of my neurosis, I was alone in a wild and beautiful region away from human habitation and was compelled to resort to urination upon the earth. The same secret, pleasurable sensation was so marked, so vivid, that I feared to repeat the act, to put myself again in the way of this experience, and when only a year and a half ago it was once more necessary in a lonely spot, there at once arose the struggle with sexual thoughts and feelings to which for many years my illness has driven me. Even the visiting of outhouses as a child—this was in the country years ago—if they were strange to me or picturesquely situated, stirred in me such sensations and there was the same mysterious feeling in the all too busy childish fantasies

about the urination or perhaps the defecation of some imaginary person, an ideal lover it might be or some real person toward whom my affection went out in extravagant fashion. At the age of nine or thereabouts, in play with a cousin, I let my imagination run riot concerning a makebelieve husband of one of ourselves, or rather, I think, of an equally imaginary wife, or perhaps it was even a lover with his sweetheart, whose buttocks were seriously injured so that before and after defecation they had to be unbandaged and then bandaged again by the woman, with exposure particularly of the buttocks and anal region, as I remember it, and with great interest in these parts attributed in imagination to her but actual in ourselves. I could not define the feeling accompanying these experiences; it was a mystery, a pleasure secreted in my own body, strange, exhilarating, seeming to draw on the secret springs of my being, and even as in adult life the recalling of these sensations as well as the adult experiences described associate themselves with the feelings which my knowledge and experience have taught me are sexual, I think that I can interpret the childish sensations as part of the great underlying, sexual power in every life. Indeed even back in the childhood days this sense of mystery and forbidden pleasure linked these fancies even before definite sexual knowledge with the great but forbidden mystery that haunts childhood, the mystery of sexuality especially in reproduction.

A striking illustration of this presents itself to my memory as I recall my pleasure in a little song or poem familiar to my early childhood, probably at six or seven years of age. It was the story of a little flower parched and thirsty for the wet rain, then at its coming revived and happy, able once more to hold up her head with joy. Innocent enough this little song, but in me it always stirred the same mysterious, half pleasurable, half longing sensations which were associated with urinary fancies and which in my dawning consciousness were beginning to be connected with sexuality. The gushing of water in a jet or spray, especially from a long garden hose, has always been highly suggestive to me, recalling the act of urination as witnessed in childhood in my brothers or even in other boys, and suggesting in phantasy as I grew older the same act in men, closely associated with the idea of procreation.

Now what light do we obtain upon these early experiences of mine and the later ones growing out of them if we turn to the savage world? I find there first very real fancies full of the sense of the close association of the feces with the mysterious life principle or spiritual essence, that fundamental productive life which finds its concrete expression in the sexual power, which permeates all their body and, therefore, every product of that body also. For them the feces contain the vital principle. Touch the feces and you touch the life and health of the savage himself. He wastes away if his excrement is burned, is afflicted with disease and death if the sorcerer brings a bit of the fecal matter into contact with the ghost or works magic with it himself. It appeals to their interest and activities as it occupied my childish fantasy and play, so that they smear themselves with it in mourning, or using a slightly advanced symbolism, with clay or black earth in its place, showing the clinging here to the idea of the life principle within, which is made a propitiatory offering to the dead, and at the same time furnishing an illustration of infantile exhibitionism.

Urinary fancies which were so strong with me do not appear quite so distinctly in the account of these people. But I am led to interpret the symbolism in certain of their beliefs and customs in the light of my own experience from which I receive in turn further light upon the fancies that have so long disturbed me. With the infantile races as with me, I think urination and the mystery of reproduction particularly as represented in the procreative act, are closely associated. This is most plain in the myth of Sido, a hero of one of the tribes of New Guinea, who finding the land of the dead a barren region "by an act of generation" made it forever fertile and fruitful to those who should come after. In Central Australia rain is sent by a huge, mythical serpent, the belief in which monster is a faint fore-shadowing of a belief in a deity. In more advanced tribes rain can be produced by pouring water over a skeleton suspended over taro leaves or by pouring it over a ghost-post which represents the figure of the dead. My phantasies constantly reanimated in my illness make the notions herein contained vivid for me. The serpent sending rain is sending it in some mysterious way from

his own body, the water poured over the skelton or over the post substituted for it obtains some life power from the contact, at least by means of homeopathic magic, that life power which later we shall find lies in the bones of the deceased as well as in any other residue of his body, and so becomes the fruitful rain.

If the rain-maker, the mediator who obtains the rain from the ghost, wishes to prevent its falling for reasons of his own, by this same principle of imitative magic he refrains from washing his face or from any work that would cause him to perspire, lest the trickling water over his own body should cause the rain to fall, indicating that in truth the source of it lies in the moisture or fluid from the body of the ghost, which by imitation would be called forth. Further significant is a belief of the Kai tribe of German New Guinea. When rain is wanted the people pray to two ghosts to drive away a female ghost who is holding back the rain, suggesting it seems to me that behind this practice lies the fancy that this woman ghost would jealously stand in the place of the waiting, thirsty earth. In this as in all these instances we can see that the rain comes from the ghost charged with the power of life and fertility, and the mysterious association always so strong in my psychical experience becomes clearer as these practices and beliefs reveal the same fancies linking the reproductive power with urination and with the various excretory products of the body.

Illustrative of my vivid sensations in regard to defecation or urination, especially upon the soil, I note the mention of the custom among certain Melanesian tribes, a custom probably widely prevalent among all these tribes, of resorting to the depths of the forest, the graveyard or the sea to deposit their excrement in order that no bit of bodily waste may be available for the wiles of the sorcerer or the ghost. There is an apparent contradiction here in the mention of the graveyard, but as it is only the newly deceased whose ghost prowls about as a rule and presumably those whose bodies have been finally laid away in their graves have ceased to haunt and molest the living, the graveyard like the forest and the sea can serve as an effectually remote spot. While, however, this custom refers to the already mentioned, definite use by the malignant, sorcerer or ghost of this waste matter, it also touches directly upon my experiences. Is it not true



that the mysterious association of life power, the reproductive principle with its manifestation in sexuality, which was present in these acts with me was an unconscious element in the psychical content of these peoples, with whom resort to the soil or water for performing these necessary bodily functions was the only method available? So that my experience is again but a natural phase in the individual and racial development, while at the same time both in me and in these peoples the nearness to the soil and the sense of union with it would both excite and foster this idea of life within the excretions, their partaking of the spiritual essence that pervades all the body and the fruitful earth as well.

We find thus in the savage mind the same ideas and fancies which have filled my life. It is plain in the telling of my own story that they existed also in the psychical life of other children with whom I played, but these children grew and forgot them, were able to leave them to the accumulation of experience that makes up our unconscious life. With, me, because of the illness that has bound me all my life, they were magnified even in childhood, both the fascination of them and at the same time an accompanying sense of guilt, and never dismissed from conscious memory they early attached to themselves a distinctly sexual character. Even at the age of seven the unrecognized sexual association of earlier years was beginning to take form, due in part to a gradual knowledge of sexuality in the life of barnyard animals, and manifesting itself as I have already shown in a partially recognized manner though yet not clearly defined. A closer realization of it came, however, at the age of ten when the fact of sexual intercourse as the source of human birth was crudely brought to my knowledge. From this time the birth of babies with at least a covert reference to the sexual act was a subject of revery and of secret conversations with a playmate; until at the age of twelve and thirteen a sense of guilt with a new feeling of disgust added to the burden I already felt this forbidden knowledge to be, and I turned completely from such secret conversation. Now, however, under the guise of "impure thoughts" and a struggle against them the sexuality manifested itself with distressing insistence as again at the age of sixteen. Between these ages and after that of sixteen the thoughts for awhile abated their violence and my mind dissipated itself more quietly

in reverie, extravagant love phantasying and the like, the childish experiences always in memory, until at the age of twenty-five the whole psychical ferment broke out in overwhelming sexual thoughts, and I was beaten helplessly between these thoughts and an ineffectual ceremonial disguised as a warfare with them. There was never any cessation of the psychical experiences only a difference at different times in the form and intensity of their manifestation, in later years their violence at times almost sweeping me from my place in the world of reality. After this brief outline of my illness one can see what value there is for me at least in a comparative study of other fancies and ideas like mine, which now I recognize as belonging to a period in the development both of the individual and the race, but which the neurosis had so clothed with undue value that when I might have outgrown and forgotten them they were kept in memory, and then with added intensity and sexual meaning thrust violently into consciousness always as peculiar to myself and intrinsically evil.

Continuing then the comparison of my phantasies and experiences with those in primitive races, other most troublesome ones in my life will be set in their proper places and stripped of their ever exaggerated importance as exclusively mine. Very insistent during the years since the great final outbreak has been the idea that sexuality, therefore impurity, had crept in to separate me from my duties, especially those of a religious nature, an idea found in the savage mind as a frank conception of the spiritual essence actually touching external objects through contact with the secretions of all kinds. This idea was present with me probably even in childhood. I was much given then to washing and cleansing my hands, was very fastidious in my aversion to a drinking vessel or a food utensil that another had used, or to a common towel,—perhaps there was already an unconscious recognition of the pollution which my phantasy has since so strongly associated with sexuality. But it is in later years that this has been distressingly realized. While my thoughts were always considered unclean, there was also a constant fear that I would offend God by outward uncleanness if any particle of secretion from my body came between me and prayer or other religious exercises or was present when I spoke God's name. It might be that tears or other secretion about my face had been due to sexual thoughts

or otherwise connected with them, or in bathing perhaps my lips, which were to utter the prayer, or my hands and face, which were to be most before God in the attitude of prayer, were polluted by a bit of secretion carried by water or some part of the towel that might have come in contact with the genital region. Hence countless hours have been spent in bathing and cleansing, in repeated attempts to have the body clean from its own pollution. Not alone must hands, face and lips be cleansed from any possible soil, the genitals themselves must be carefully bathed again and again. Unpolluted surroundings must be found before a prayer, for inner cleansing usually, perhaps for some other need, could be said or God's name uttered. A kneeling place must be sought where if possible there was no pollution. If at the bed it must be a position where there was no direct contact with a part of the sheet that might have become soiled, even often the covers must be removed and the mattress turned that no trace of fecal or other odor might be lingering at the place of prayer. Particularly difficult it was to kneel at a bed in which I was about to sleep or had just slept which I knew had at some time been occupied by a married pair. Chairs were no better kneeling places because they were possibly polluted by those who had sat upon them, or by clothing laid upon them over night to which secretions or odors adhered; and again the clothing itself must be as fresh and clean as possible. There was an idea of actual existing secretion unclean before a holy God, and with this the associated sexual thoughts seemed to come as objective things between myself and Him and with these thoughts certain compulsive movements also in various parts of my body which though apparently used to divert my mind from the thoughts, really served to keep them before me and to increase them; between all of which thoughts and activities it was difficult clearly to distinguish. The fear; all this preparation for prayer and then the endlessly repeated prayers for cleansing all served this purpose, to keep alive and to multiply the sexual thoughts and feelings against which I seemed to be fighting. So that in very fact the whole ceremonial was a cunning device of my illness to perpetuate the sensations and phantasies upon which it was feeding. Religion had disguised all this under a fear or sense of sinful impurity before a Being white and pure, but the

disguise slips away revealing a different explanation when one finds in the beliefs and ceremonials of those savages both a parallel animism magnifying a bit of secretion and making it a factor in what religious life is theirs, and also a resort to the ceremonials that serve as with me a twofold purpose.

With them not only the feces and urine but all the excretions of the body take on a mysterious power to be both sought and feared. To the savage mind any bit of excretion contains a bit of the mysterious soul-stuff, the means of contact with the dead, the substance of greatest worth to the living. It is of such vital character that in it as already stated the sorcerer finds the means of afflicting his victim with utmost evil, or it may be of loosing him from an already evil-wrought spell; with it he connects him with the ghost who will directly work him harm. He has only to extract a bit of this soul-stuff even from the moisture of the breath, from the spittle adhering to a particle of discarded food, and the power is in the sorcerer's hands. The tears of the ghost, it is noted, contain the life which may work harm. Or to share with the dreaded ghosts this life principle, in order to propitiate them, the most severe self injuries are inflicted that the blood of the living may drip abundantly upon the grave and the corpse itself. Then with apparent contradiction this life principle is taken from the dead by the living as they receive the juices of the slowly decaying body, either smearing themselves with them or in the case of the widow in certain tribes even drinking the revolting substance. Whether in the living or still lingering for a time in the dead this spiritual essence, the mysterious life power, permeates all the body and every product of it. In my case I interpreted this as something evil and unclean because grounded in sexuality; with them there is a recognition, animistic though it be, of this as but a natural manifestation of the immortal, reproductive principle underlying all our life.

Because of their simpler, more childlike conception they more frankly as it were and naturally use their rites and ceremonials to keep before them the fundamental sexuality and reproductive power, which this life principle represents, in symbolic form and in certain rites even in direct, unbounded license that they may enjoy it to the full. In fact all of their ceremonial is full of such meaning, the offering of their own blood to the dead and

the incorporating of the juices of the dead body into themselves, which we have just now mentioned; the many rites in which food is offered to the dead, fruits, taro, yams, the blood and flesh of the pig, where the living eat of the food, a part or all of it, when the ghost has appropriated the soul of the offering; and that most interesting and symbolic ceremony observed in many tribes, the initiation of the young men into full manhood. The candidates for initiation being circumcised disappear into the belly of a huge monster, in reality a hut built to represent a monster, who keeps them for a period of digestion and then releases them safe and sound, receiving in their stead an offering of roast pig, of which again the people may partake, as the monster requires the soul only of the offering. This is a most solemn ceremonial and full of symbolic reference to the life power and its sexual manifestation, the whole act of procreation and birth being here enacted, from which the young men come forth at the end reborn into a new life. When this protracted ceremonial is thus far completed there follows a period of the most unrestrained license, which still is a sacred rite by which these people indeed manifest that twofold significance of the ceremonial, its symbolic or religious purpose and its use as an occasion for the full enjoyment and possession of this idea of the all pervading sexual power.

There is another field in which my sick fancy has busied itself extensively with a form of phantasy not unconnected with the subjects already discussed, a field in which the primitive mind, too, evidently finds a wealth of symbolism. Throughout the many years of my illness I have been troubled and distressed because I was conscious of finding in objects of nature and representations of them in almost everything about me some form suggestive of the organs of generation in particularly the phallic organ. As early as at the age of seven or eight a playmate showed my brother and me how to represent the female organ by folding up the skin on the hand or arm. After that at school I frequently saw pictures drawn by children with pencil or chalk or made with the fingers suggestive of the contact of the organs male and female. It seems to me that very soon I had begun to imagine in natural objects and in signs and pictures about me these same suggestive representations, but they did not yet seem to call for repression,



even though already they brought me a sense of guilt in the possession and secret enjoyment of such knowledge and such thoughts. At the age of thirteen or fourteen, when I had forsaken these earlier activities but when impure thoughts were creating a severe struggle in me, this symbolism was a part of the content of the disturbing thoughts. I remember most distinctly how at this time in my study of geography Lake Michigan projecting below the other lakes on the map was strong in its suggestion. In fact it seemed to be the whole group of the Great Lakes which brought me so forcible an idea of sexuality, though not clearly and fully recognized then, that I could scarcely use my map and look upon this part of it. It was not only the shape, perhaps, of the lakes but some vague feeling also about the body of water, it may be because of its position in the center of the land. Other marked contours of land and water seem to have suggested the same thing in a lesser degree, while perhaps from this time on, though more fully in later years since the struggle has been more consciously sexual and thus more violent, I have been surrounded by symbols, particularly of the phallus. I have already mentioned the significance of a garden hose in use or of another jet of water. Pears particularly, or other elongated fruits as well, long, pendant catkins, the pistil in the center of the flower, a stick or stick-shaped object thrust into a round hole, the lobe of the ear with which I have toyed since birth, my teeth, and my tongue which I have nervously pressed against them until weary, a finger which seemingly in order to suppress a sudden sexual thought I have many times pointed before me and then in quick correction have drawn in and folded within the others, the thumb which again involuntarily in a repressive effort is folded close within the fingers, certain letters of the alphabet; these are some of the symbols which have beset me on every hand, thrusting themselves continually before me to remind me of the phallus or of the actual contact of the organs male and female, these symbols like the ceremonials serving to keep before me the forbidden thoughts and feelings even while goading me to vain struggle against them. There were some objects that suggested the female organ only, the starfish with its rays, for example, though even here a suggestion of the phallic meaning appeared if I regarded the separate points or rays. So vivid has been

the suggestion of these symbols, so overcharged with meaning and feeling for me that I have been driven constantly in the past to roundabout ways of speech and action in order to avoid sight or mention of them or other reference to them.

The comparison of this form of phantasy in my illness with the fancies of the peoples we are considering will reveal a richer symbolism even than mine and again will shown that I have been dwelling on a plane that represents the level of the infantile and the primitive mind. There is first a type of myth concerning the origin of death called by our author the Banana type, prevalent among other primitive races beside these we are studying. In these myths the banana is given as the symbol of a life that bearing fruit must itself become mortal and pass away. Taro, yams and coco-nuts are constantly used to signify or to produce fertility. They are offerings of food for the dead, bananas, yams and germinating coco-nuts are partaken of by friends and relatives of the deceased at mourning feasts, or with that opposite tendency, which is in reality another manifestation of the same underlying principle, are distinctly tabooed all of which points to the life supposed to reside in these articles of food, the shape of which would give them a concretely symbolic significance. It is difficult here as in all these highly symbolic customs to separate one class of experiences from another. It is true in my own experience, it is plainly so in these beliefs and customs of our study, that bound as they all are by the fundamental principle underneath their meanings merge one into another. Thus the foods serve to supply through the nutritive element the same life which in its reproductive character is represented by the phallic and yonic symbolism. The germinating coco-nut seems to have a special significance which my own phantasy makes it easy to interpret. This fruit seems peculiarly to represent the female. Among certain of the Melanesians the widow of the deceased must remain, so long as the ghost is still prowling about, upon her husband's bed, where if he returns to his house he would expect to find her. If, however, she must leave for a few minutes a germinating coco-nut shall be left in her place upon the bed. The Tami tribe of New Guinea have a protracted dance ceremony lasting about a year in honor of certain spirits in whom they believe. During this whole dancing

period coco-nuts as a food are strictly forbidden. In a number of tribes it is noted especially that with the destruction of other property of the deceased his coco-nut trees must be cut down. These examples show that the coco-nut is for them a female symbol of the reproductive power, substituted in the one place for the wife, in the other instances destroyed and tabooed as the life and power of the deceased ebbs away, or probably tabooed in the case of the Tami tribe because the spirits worshipped by this dance are very old and, therefore, unproductive. The other fruits we have mentioned together with sugar-cane and with the bamboo, in which latter with one of the tribes of New Guinea rice for the mourners must be cooked, these are all used in feasts and offerings for the dead and in ceremonies for obtaining blessings for the living, symbolic through their form of the life they are supposed to contain and impart. In this same tribe of New Guinea after a death long sago-cakes are made by the mourning relatives and sent throughout the village while a month later, perhaps because then the life of the ghost is fast fading away, round cakes are made and distributed. The New Caledonians believe in a very fertile land of the dead as far as the land itself is concerned for there grow yams, taros, sugar-cane and bananas in abundance, but it would seem that the poor ghosts gradually lost their vitality and life power if we judge of their playthings. These consist of wild oranges which they roll about in sport, those newly arrived playing with oranges that are green, those who have been here a little longer with ripe ones and those longest in this spirit world with only dry and withered fruit.

This myth comes with startling reference to my troublesome phantasy. Back in those childhood days I learned from other children the terms "thing" and "plaything" to designate the genital organs and particularly the term "ball" or "balls" for the testicles, and these terms have been so real a part of my disturbing memories and fancies that for many years I have had to avoid these words "thing," "plaything" and "ball" in ordinary speech, or if I used them it has been with a conscious effort because of the association to be repressed. Even an orange either from my own phantasy or from having heard that, too, possibly referred to in this way seems from its shape to be a

ball and so a picture of the same organ as the ball itself. Since this has been so long a part of my phantasy, no less vivid because only one small part, I come upon this savage fancy with a special interest and find in it one more helpful instance from their lives to lessen the overvaluation of my phantasy and put it where it belongs. So with them on every hand for the dead or for the living fruits and vegetables play a large part in symbolizing the life power and its concrete expression in forms both male and female.

Not alone in the fruits, which would at least contain the idea of the life power in nutritive form, but in other objects do these people like me see a distinct phallic meaning. They preserve the bones of the dead, the skull, the long bones of the arm and the leg and the ribs, which are worn by the living as if life and strength could be derived from them; they are hung up with taros and yams and further new life is put into the bones by dipping them into the blood of newly slaughtered pigs or by touching them with other bones so treated. The jawbone of a deceased husband is worn by his widow; in one tribe of the Admiralty Islands the teeth serve as a necklace for the sister of the dead man. In other tribes the relatives wear a tooth or teeth of the departed, the hair, plainly associated with sexuality, is often worn with the teeth, it may be by sons and daughters or by a mother for her dead child, and boars' and dogs' teeth are "precious objects" used as offerings to the dead. The teeth of an old woman are planted in a yam field to insure the crops. The nose, too, is a symbol. It must be pierced in life or the ghost may not enter the spirit land of bliss but must abide in a place of scarcity and want, or in another tribe the ghost must go about with a worm-like creature hanging from his nostrils. The nose is a life symbol that has no place in the world of the dead. For the same reason, too, the lobes of the ears of mourners must be cut as a sign that productivity, the procreative power, is gone from the departed one. In the Torres Straits Islands they are the lobes of the ears of youths recently arrived at initiation and of maidens at puberty that are cut in mourning, the blood from which drips at the feet of the corpse, while of other relatives the hair is cut and offered, all to restore to the dead in propitiation some portion of the life cut off in him, restored symbolically or it may be also with imitative

magic through these representative forms. In one instance we note that the ears of the dead must be pierced or the ghost cannot drink water while unless he has received tattoo marks, marks sexually symbolic no doubt, he may not eat good food. He is denied the privileges of the ghostly world if not properly marked as one belonging there because no longer sharing in the life on the earth. Such being the prominence given the ear in the symbolism of the savage the experience with mine is no longer unique nor is it difficult to understand why the constant toying with it had come to be part of the sin and uncleanness of sexuality which I had to bury in my ceremonial.

I have said that my fingers have been almost uncontrollably symbols of sexuality to me. Here again is a parallel in the use of the fingers among these remote peoples. Fingers are sacrificed symbolically as an offering to the dead signifying in this way, too, that their life is cut off; a mother sacrifices her fingers joint by joint as her children die one by one, seeming to say that thus little by little her immortality, symbolized in the suggestive form of the finger, is gradually being taken away. Among the Fijians little fingers were commonly used as a sacrifice to a dead chief, the fingers of boys and sometimes women, together with the foreskins of the young boys, which offerings were either placed in the grave or inserted in a split reed and put up in the chief's house. Foreskins were also used to procure the health of an important man if he had fallen ill. The use of these was attended by certain other practices which bear out the sexual interpretation found in this peculiar form of offering. In the first place the relatives of the dead chief must present the mutilated youths with young bread-fruit trees, which the friends of the boys must cultivate for them. Then when the offering was made in behalf of a sick chief the subject first chosen was the sick man's own son or nephew, who was solemnly dedicated as an atonement in the god's house, presents and promises accompanying. Meanwhile all but necessary foods were forbidden until the time of the feast. Particularly is it noted that no coco-nuts should be taken from the trees which seems to confirm the idea that this fruit has indeed a special symbolic significance. When the day of the circumcision arrived for the son or nephew, and other lads to be circumcised with him, there was feasting and with it a period of unbridled license such



as already found as a consummation of symbolic rites and ceremonies.

The wearing of a bracelet in mourning, of teeth formed into a necklace or of beads strung on a string, the depositing of an earring and a bracelet together that the corpse may use them for toll on entering the spirit land, these all seem to express the same symbolism that recurred to me so often in my phantasy,—that of the actual contact and union of the male and female organs. A special ceremony showing this is observed among the New Caledonians for increasing a failing crop of yams. A staff surrounded with branches represents a yam and is set up in a hedge of coco-nut leaves near the ancestral skulls, prayers being then offered. Before the completion of the ceremonies following there is a three days' taboo when no one may enter a yam field, a cemetery or touch sea-water. All this again points to the idea of the yam as distinctly phallic in its significance and the coco-nut as yonic, the power of which symbols may be frustrated if one disturbs the current of life coming to the field perhaps from the ancestors through the cemetery or the sea, for the spirit land of the New Caledonians is beneath the waters of the sea. Among certain magical operations with stones for various purposes there is one that strongly suggests a parallel to this phantasy of mine. In order to increase the burning power of the sun that a drought may be caused, a magician passes a burning brand in and out of a disc-shaped "sun-stone" with a hole in the center saying as he does it—"I kindle the sun in order that he may eat up the clouds and dry up our land, so that it shall no longer bear fruit." Though not the life of the earth, it is surely the life and power of the sun which are thus symbolically quickened and increased, a performance representative of the procreative and reproductive act.

There are also important ceremonies in which the phallic organ itself seems to impart a special power or virtue in a symbolic manner but without the intervention of another form as a symbol or representation. In the Warramunga tribe of Central Australia there is a strange, final ceremony after the flesh has entirely mouldered from the bones of the deceased, and when the soul is about to depart to its abiding spot until it shall be again incarnated. This final ceremony consists in taking an arm-bone, all the

other bones being crushed and buried, which is wrapped in paper bark, tied with a fur string and kept in this parcel for some length of time by a tribal mother. Then the important act of the ceremony is performed as described in the words of Dr. Frazer. "On that day a design emblematic of the totem of the deceased is drawn on the ground, and beside it a shallow trench is dug about a foot deep and fifteen feet long. Over this trench a number of men, elaborately decorated with down of various colors, stand straddle-legged, while a line of women, decorated with red and yellow ocre, crawl along the trench under the long bridge made by the straddling legs of the men. The last woman carries the arm-bone of the dead in its parcel, and as soon as she emerges from the trench, the bone is snatched from her by a kinsman of the deceased, who carries it to a man standing ready with an uplifted axe beside the totemic drawing." The remains of the arm-bone being now finally deposited, this is a signal that the soul has at last departed to its waiting place before mentioned. A performance of the same nature is described among the inhabitants of British New Guinea. It is part of an elaborate ceremony for the purification of a man-slayer, who though particularly the prey of the ghost of his victim is not considered morally impure but rather is held in honor among his own tribesmen. That part of the ceremony of special interest to us just here is this. After being rubbed upon his back with parts of a slain kangaroo the homicide stands straddle-legged in the water and washes himself. "All young, untried warriors then swim between his legs, which is supposed to impart his courage and strength to them." In the disturbing fancies that have haunted me for many years it has been not only the symbolic but the actual phallic form that has thrust itself before me in dreams by night or in waking phantasy by day. Once more then it gives me a better control of these phantasies, with a surer understanding of them, to find that the primitive races not only have these symbols, which may be more or less unconsciously used, but even in franker manner turn naturally to the real form itself in their life- and strength-seeking ceremonials. It is then not alone to my exaggerated phantasy that symbolic and actual pictures of the reproductive organs constantly present themselves. The primitive mind, too, sees on every hand emblems of that sexuality which is only the

most concrete expression of the life principle, the immortality to which the living cling and which, driven continually by a sense of fear, they seek through propitiatory offerings to share with the dead.

It is worthy of notice how much foods are used in their symbolism as well as directly in offerings to the dead and in continual feasting. There is more in this than simply the prominence that necessity would give to foods. My childish phantasy has busied itself excessively with the eating of good things, sweet cake, candies and the like. As a child I was always on the lookout for some goody to be offered me; I even dreamed, I remember, that I was left alone on the earth to enjoy unhindered the abundance of good things I might find. This desire for food has persisted all my life. I have repressed it for reasons of right and wrong. In some way it entered into my ceremonial; prayer must always precede the taking of food but that prayer could not be said without first the ceremonial prayer for purity repeated always with so much difficulty; perhaps I had made a sudden, even unwilling vow that I would take only a certain portion or even none at all of a desired food, perhaps in a slight degree a food might injure my body and so dishonor God. I have found reasons for much self-denial in this direction. These reasons were closely bound to my ceremonial but they were after all simply disguised forms of an unconscious repression of this inordinate, infantile desire; a repression not always, however, remaining in the unconscious, for I had with my other recognized reasons a sense of this too great fondness for food, which must be denied both because of the sin of self-indulgence and as a matter of personal pride. Moreover the correction of this infantile tendency extended itself to others causing me to look with disgust and scorn upon those who manifested a like tendency, and to deny myself rather than be like them. My taboos were almost as many as those of the peoples of the south seas and deprived me often of that which I might have enjoyed and used with profit. Are not their taboos in reality like mine, over compensations for exaggerated desire and for extravagant feasting at another time? There is still more, however, in this food idea than merely a desire for something pleasant to the taste. The infantile phantasy is revived still in my dreams where I seek sweet foods, see before me coffee- and

chocolate-colored food, articles soft and yielding like feces, in circumstances plainly associated with sexuality. We saw that the infant and the savage both associate the feces closely with sexuality and the life principle. In my dreams they blend one into another, showing that the infant phantasies connect the taking of food, the passing of feces and the birth of the baby. The savage idea is the same. Food and the feces so full of the life power are so closely associated in their fancies that their use of foods becomes not simply a matter of necessity and pleasure of appetite, nor yet of symbolic ceremonial, but unites all these as I have done, fecal and birth fancies, the element of nutrition concerned in the infantile and primitive mind with the origin as well as the maintenance of life, and then the vast ceremonial, the outcome of these phantasies, and the very means of fostering them. This furnishes, I think, an explanation why so many foods are forbidden to mourners, certain varieties, foods cooked in certain ways, foods from a father's hamlet with coco-nuts, areca-nuts and pig forbidden the son, the widow forbidden to eat of the same kinds of which her husband last partook, those who buried the dead forbidden to feed themselves for a certain time, women in one tribe not allowed to set food before the shrine of the dead lest they shall be barren; this all refers to the close association of food with life as it touches the nutritive side but even more with the reproductive life, which must be guarded from contact with the dead. The reference here to the symbolic form of food is also plain in the taboo placed upon the dead father's coco- and areca-nuts as it is also in a general prohibition put upon bananas and sugar-cane, although yams may be eaten. Very fertile, indeed, are their fancies concerning foods, uniting as they do so many elements, combining and expressing them all in their ceremonies while they amply illustrate and illuminate my childish phantasy, which has continued so persistently in dreams and waking desire.

Among the lowest tribes of our study, those of Central Australia, occurs a belief that relates itself startlingly to a phantasy which I believe underlies all my illness and lies at the foundation of many or all of the phantasies already mentioned. It has taken to itself a special form, causing my mind to dwell upon an imaginary entrance into my vagina of the Spirit of God. At the age of sixteen this first manifested itself definitely to me with

disturbing force in general impure thoughts associated with the Spirit. In the years immediately after this, when as already stated my illness was taking a quieter form, this idea was only a threatening one in the undercurrent of my thought, for a time partially repressed. But a few years later when all the mental trouble came violently into consciousness this, too, thrust itself vividly before me disguised as the most wicked of thoughts. Even in my childhood, possibly as early as eleven or twelve years of age, surely at the age of thirteen and after this, I had always a fear that I might be the victim of rape along some lonely road or in some secluded spot or even in my bed at night, a fear which concealed under its disguise an ever present thought of such an experience and so an unconscious phantasying concerning it. This childish fear continued even at the later periods just mentioned, beside manifesting itself then in a new and more distressing way. This was the constant thought of the entrance of the Holy Spirit into my body in concrete, sexual manner. This has haunted me at all times when standing or walking, sitting or lying down, ever driving me with the fear of the sinfulness of such a thought, and by means of the fear producing all those ceremonials for purification through prayer and also before the prayer, which have served to nurse and continue the original thought.

What do I find now in our comparative study? That my illness driving me along the backward path has again utilized a most primitive phantasy and by keeping it before me for many years has magnified and exaggerated it almost beyond recognition. It is helpful, then, to turn back to the simplicity of this idea as we find it in the lowest races we can study. There in Central Australia a phantasy like mine exists as the simple and only explanation of the birth of a child into the world. These tribes have no religion such as we understand the term, they have not attained to the idea of a deity. But there is a fore-shadowing of such an idea in the belief in their totemic ancestors, who once went about leaving spirit children in certain spots, which were made sacred. These spirit children are always waiting to be born and re-born, for after death they leave the bodies they have inhabited and return again to the same spirit place to await the next incarnation. So there are always spirits waiting and watching for an opportunity to become embodied souls and they lie in wait at these sacred



haunts for passing women, young or old, and no woman, or girl even, who wishes to avoid pregnancy must pass near one of these spots for at any time a spirit may suddenly make its way into her body, when she will conceive and bring forth the new, living body for this eager soul. A similar belief but even more concrete is found among some of the inhabitants of Queensland where a mythical being, Anjea, actually puts mud babies into the bodies of women to cause them to conceive. This is a very concrete form of my phantasy and also suggests the baby of dust fancied at an early age in play with my brother. My phantasy, so long a cause of terror to me, of fear of sinfulness, a phantasy that I dared not put into words, loses its horror and its frightful character, thus simply and animistically expressed in the early childhood of the race.

There are many other points of contact between the psychical life of these peoples and my own. Bad odors, from my own body especially, have not produced in me the aversion that a healthy adult would feel. Instead I have occupied myself with them even to the extent of producing, however unconsciously, a chronic flatulence with resulting fecal odors about my body, especially at night, this then becoming one of the reasons for the intricate ceremonial of prayer and of purification before prayer, as with the other phantasies a cause for the ceremonials and again an object upon which they could react. The customs so common with the savages prove that this is another level upon which we meet. The use of evil odors enters largely into their ceremonial in the disposal of the dead, nor is there with them that repugance to these odors which would make their practises impossible to cultured races. We have spoken of the use of feces in mourning and of the anointing of the bodies of the living with the juices of putrefaction, even the drinking of these juices. It is very common to leave the dead body unburied until the flesh has completely dropped away, or at best the body is buried in a shallow grave. Sometimes the unburied body is put on a scaffold in a tree, sometimes it is put up in the house. In the latter case it is often the duty of the widow, the widower or others near of kin to remain, it may be for months, shut up in the house with the decaying body; or if the body has been buried the mourner is shut within a hut built directly over the grave, enduring the

stench, the very thought of which is hardly possible to us. There are gods in the spirit land of certain of the inhabitants of the Celebes who will not allow a ghost to enter that land so long as any of his flesh remains upon his bones for they could not endure the odor the ghost would bear with him; but the ghosts themselves are of a different sensitiveness it would seem, for it is necessary in another tribe that relatives shall guard the corpse of the newly dead lest straying ghosts attracted by the odor of decay shall visit the remains with evil intent.

Fear has been a predominant element in all my illness. Theoretically I would not have admitted that my God was pre-eminently a God to be feared and held in terror but all my practises were based upon that idea and I was ever afraid of offending and dishonoring Him; all my ceremonials partook of this fear and my whole life was pervaded by a sense of terror. Most distinct among my early experiences and impressions is this fear in the form of an ever present dread of death, which possessed me powerfully at the age of eight and thereafter, so that I was filled with dread anticipation as day drew to its close and lay awake in secret terror when night had actually come. This fear was with me all the years of my illness with also other manifestations of it, fear of injury in play, terror of rocks falling upon me, of being buried alive, of drowning, of any experience of being smothered, excessive fear of snakes, all of these closely connected with the fear of death and the hereafter. Some of the more childish forms were partially left behind, but it is helpful now to find that these fears all belong to the infant and primitive mind, and to see them embodied in the simple animistic forms of these childish races, stripped of some of the awful value with which my distorted ideas and ceremonials were enveloping them. What religion these races have is grounded in fear. Fear and self-preservation from the objects of it, preservation of their own immortal life principle, inspire the whole burdensome ceremonial of offerings to the dead for appeasing and propitiating them and drive the living to mutilate themselves, even to sacrifice human lives for the comfort and convenience of the ghosts of the deceased. This attitude with them as with me manifests itself in lesser forms through all their experiences with one another and with the evidences of nature. This fear which forbade me so much either by direct

prohibition upon many things or by that spirit of constant dread that shut me from the world about, and further by the wasteful loss of time and strength and opportunity which the constant exercise of the ceremonial put upon me, this has indeed produced a nihilistic effect upon my life. It is so, too, with these peoples. We have just referred to the sacrifice of physical strength and life for the dead. We might think also of the time wasted, the days, weeks, months, even years set apart for mourning ceremonies, the taboos put upon the necessities of life and upon ordinary social intercourse and greatest of all the loss of life through fear of sorcery and witchcraft. This is found in many tribes even from other parts of the world, cited here in comparison with these of the south seas. Illness, death or other misfortune is attributed to the work of a sorcerer, who is detected by means of further sorcery or magic, to us empty mummery, but to them such solemn and indubitable evidence that many a victim is innocently killed as the suspected evil worker in order that the ghost may be avenged. In certain parts of Africa the belief in sorcery as the cause of death has led to the custom of testing by a poison ordeal not one suspected person but even hundreds at a time, so that tribes are rapidly decimated. So great are the power and result of such fear in one's own life that it is well to recognize the same thing in its primitive forms and the dire effect it works where these forms are direct and simple and have unrestrained power in the lives of those possessed by them.

Though my struggle with sexuality and the many phantasies in which it has expressed itself has been very real to my waking consciousness, so much has come to me in my dreams of further phantasies buried in the unconscious and the intricate relations of the many forms the phantasies take, that I can easily understand why dreams have had a great influence upon the beliefs and customs of savage races. With no knowledge whatever of the conscious and the unconscious, and no psychology of dreams to aid them it is not strange that they have interpreted the fact of dreaming as a departure of the soul from the body in sleep or the visitation by a ghost who then communicates with the living, and that the visions of sleep, the phantasies and fulfillment of desires that the unconscious allows in these unguarded hours, should seem to them realities that the soul witnesses and experiences on its nocturnal

journeys, or veritable reports of the life among the dead in the unknown spirit land. There exist the same desires, the same pleasures, the same difficulties, hindrances and misfortunes that are found upon earth but in unreal and distorted form. The dreams bring before them all the phantasies and desires of their own minds making them more vivid, sanctioning them, even making necessary the continuing and furthering of them in all their beliefs and ceremonies referring both to the living and the dead. Their practises are doubtless in large part the expression of these phantasies. So my own infant phantasies, stored in my unconscious even more abundantly than in my conscious life, have manifested themselves through my dreams and though partially understood in the light of a higher intelligence, they constituted another disturbing element, revealing as they did the intense sexuality and "impurity" which buffeted me between phantasy enjoyment of it and struggle against it as evil. Now my dream life is a picture for me of these phantasies, which this examination and comparison have helped to strip of their false values and to put into their proper places; while the importance to these primitive races of their dreams, picturing their desires and fancies, again illuminates how strong a hold the phantasies have and what determining power all unconsciously upon the beliefs and practises of life.

These are only some of the phantasies in which the psychical experiences of my childhood kept alive by my illness are at one with those of the infancy of the race. These interpretations are made from my own intense experience, wherein the phantasies have been very real and compelling forces through my life. Psychoanalysis has very recently taken hold of them and setting them in order for me as related parts of the great, underlying, reproductive power, has made it possible for me to examine them and compare them with the same phantasies as found among these savage peoples, that I might better understand and more rightfully value these things which my illness had so distorted and magnified and misused. The phantasies and experiences here set down have been the source of years of suffering, even while continued in an infantile enjoyment of their fundamental content, an infantile activity that has kept me from fuller and truer adult pleasures and from useful, productive work. Thus set on the right road by psychoanalysis I have been able to make this com-

parative study with great advantage to myself; and I shall find full justification for this detailed revelation of my own psychical life and the interpretations I was compelled to make of the beliefs and ceremonials of the peoples we have been considering, if the parallelism found here between the content of a neurotic illness and of the psychical life of the childhood of the race shall be of any assistance in the understanding and re-arrangement of the disturbing content of some other sick mind.



## DEMENTIA PRECOX IN THE COLORED RACE<sup>1</sup>

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It is a fact recognized by all that the individual in his development relieves the history of the race; he had a period of mere animal existence; a period of acquiring a language; a period of hunting and of the fascination of fire; a period of loving to play with mud and clay and to make baskets; a period of wanting animal pets, which can be trained to do his bidding; a period of trying to till the soil and a period of building; a period of the use of tools; and a period of the development of abstract thought. Upon this fact is built one of the fundamental principles of pedagogy: that a child should be allowed to develop in sympathy with his race trend. It is also fundamental to the full understanding of psychiatry. Again and again do we see an individual, struggling against the awful onslaught of a psychosis, reverting to progressively lower and lower strata of the formation of his race.

The race sense, if so we may call it, is so integral a part of the psychiatrist himself, that often he sees without seeing, and understands without understanding, when his patients are those of his own race. When, however, he is dealing with those of another race, this conformity of experience is lacking, and must be consciously made a factor in the equation before its final solution will be satisfactory.

<sup>1</sup> The existence side by side of the white and colored races in the United States offers a unique opportunity, not only to study the psychology of a race at a relatively low cultural level, but to study their mutual effects upon one another. Dr. Lind has already published a paper in No. 3 of this REVIEW on the dreams of the negro. This paper sets forth something of the anthropology of the negro and should be read in connection with the following paper of Dr. Lind on the Color Complex of the Negro. The two papers mutually reinforce each other.—[Ed.]

Before we think, therefore, of dementia precox in the colored race as it exists in the United States let us see somewhat of their race history. Tillinghast well says: "The institution of slavery has loomed so large on our horizon, that it has completely overshadowed what went before it in African history." The Dark Continent was peopled by many tribes varying in culture from the dwarfed Hottentots or Bushmen who wandered about hunting for food wherever it could be found with no shelter except that given by nature, and with the most primitive of weapons, more like a herd than even the loosely organized clan, to the Negroes of the various small sultanates south of the Sahara and in Uganda, who were very intelligent and courteous, with a very good and substantial form of government. These owned domestic animals, and were industrious farmers. E. W. Blyden, himself a member of the colored race, says: "There are negroes and negroes. The numerous tribes inhabiting the vast continent of Africa can no more be regarded as in every respect equal than the numerous peoples of Asia or Europe can be so regarded. There are the same tribal or family varieties among Africans as among Europeans."

It is probable that contact with the white race during the last few decades has brought no change in fundamental characteristics to the natives of Africa. For this reason we can accept the recent observations of the habits and character of the native tribes made by Roosevelt as equally descriptive of captives from which our ex-slaves sprung. His sefari was reorganized several times, many tribes at one time or another being a part of it. He says: "Untold ages separated employers and employed: The Wakamba are not yet sufficiently advanced to warrant their sharing in the smallest degree in the common government. 'The just consent of the governed' in their case if taken literally would mean idleness, famine and endless internecine warfare." Again he speaks of the "Swahili, the coast men, negroes who have acquired the Moslem religion together with a partially Arabicized tongue and a strain of Arab blood from the Arab warriors and teachers who have been dominant in the coast towns for so many centuries . . . strong, patient, childlike savages who have borne the burdens of so many masters and employers hither and thither, through and across the dark heart of the continent." One of his

later sefaris was composed of Kikuyus, of whom he says: "The Kikuyus are real savages, naked save for a dingy blanket, usually carried round the neck. They formed a picturesque safari; but it was difficult to make the grasshopper-like creatures take even as much thought for the future as the ordinary happy-go-lucky porters take. At night if it rained they cowered under the bushes in drenched and shivering discomfort, and yet they had to be driven to make bough shelters for themselves. Once these shelters were up, and a little fire kindled at the entrance of each, the moping spiritless wretches would speedily become transformed into beings who had lost all remembrance of ever having been wet and cold. After their posho had been distributed and eaten they would sit, huddled and cheerful, in their shelters, and sing steadily for a couple of hours. Their songs were much wilder than those of the regular porters, and were often warlike."

At one time they were to trek across a region but poorly supplied with water. He says: "We had seen that each porter had his water bottle full before starting; but, though willing, good humored fellows, strong as bulls, in forethought they are of the grasshopper type; and all but a few had exhausted their supply by midafternoon."

He speaks of the 'Ndorobo (Bushmen) as being shy, but knowing their forest perfectly. He says: "Kermit found a cave which had recently been the abode of a party of 'Ndorobo, the wild hunter savages of the wilderness, who are more primitive in their ways of life than any other tribes of this region [British East Africa]. They live on honey and the flesh of wild beasts they kill; they are naked, with few and rude arms and utensils; and in short carry on existence as our own ancestors did at a very early period of Palæolithic time. Around this cave were many bones. Within it were beds of grass, and a small roofed enclosure of thorn bushes for dogs."

Cannibalism was practised by certain tribes. Speaking of the work of various public officials, who were engaged in the government of the native tribes, he says: "And even they had to be on guard no less against the thousands of cannibals in their own ranks than against the thousands of cannibals in the hostile ranks, for, on whichever side they fought, after every battle, the various

man-eating tribes watched their chance to butcher the wounded indiscriminately and to feast on the bodies of the slain."

In strong contrast to this is the picture he gives us of Uganda: "The first explorers to penetrate thither half a century ago, found in this heathen state of almost pure negroes, a veritable semi-civilization or advanced barbarism, comparable to that of the little Arab-negro or Berber-negro sultanates strung along the southern edge of the Sahara, and contrasting sharply with the weltering savagery which surrounded it, and which stretched away without a break. . . . The people were industrious tillers of the soil, who owned sheep, goats, and some cattle; they wore decent clothing, and hence were styled 'womanish' by the savages of the Upper Nile region who prided themselves on the nakedness of their men as a proof of manliness. They were unusually intelligent, and ceremoniously courteous; and most singular of all . . . there were certain excellent governmental customs, of binding observance, which in the aggregate amounted to an unwritten constitution."

Only the most advanced of these numerous tribes have permanent homes. They wander up and down, back and forth, as the desire for food and the chance of war dictate. To quote again from Roosevelt: "Hamitic, or bastard Semitic, or at least non-negro tribes, which, pushing slowly and fitfully southward and southwestward among the negro peoples, have created an intricate tangle of ethnic and linguistic types from the middle Nile to far south of the equator."

Any description of the colored race is incomplete without a mention of their great compensating gift, music. They all sing. Whether on the hunt, or at war, or on the more modern safari, their movements are regulated by a rhythmic chanting, usually led by one who improvises the song itself, either in single words or in strophes, the rest joining in a deep musical chorus until often the singers are thrown into a veritable frenzy. This type of singing has followed our colored people through all the vicissitudes of their slavery, and still lives in their camp meeting songs.

As to the religion of the native African, it is but a belief in witchcraft. Of ethics he has no conception. Every object, both animate and inanimate, possesses a spirit or kra which must not be offended; hence his charms and priests, his witches and his conjurers. In the few cases where a religion has progressed beyond

this stage it has become the most bestial and revolting of rituals, built upon cruelty and sexual excess.

This race has no mythology. Taken as they were from savagery and hurled headlong into civilization, there was no opportunity for its development. Their nearest approach to it is the Brer Rabbit, Brer Fox and Brer Wolf of the Negro folk lore, preserved for us by Joel Chandler Harris in his stories of Uncle Remus. In these we see the vestiges of the African belief, that each object has its own kra. These stories however were no sooner formulated than they were subjected to the pitiless glare of fuller knowledge, and their being absorbed by the developing race and made forever a part of its unconscious thought was impossible. Therefore we cannot find a counterpart in their own mythology for the symbolism our patients show, and interpreting the symbolism of one race by the mythology of a wholly alien race is liable to lead us astray.

These tribes, constantly wandering about, were constantly at war with each other. The victorious tribe as a rule made slaves of at least part of their former enemies, and promptly intermarried with them, or sold them to some other tribe if they themselves did not then want to be bothered. Because of this, Africa south of the Sahara has well been called a "vast ethnic whirlpool." Through it all, migration was slowly westward. The peoples of the drier, cooler parts of the continent gradually became superior, and drove the inferior tribes toward the coast. Keane says that this region held the sweepings of the Sudanese plateau, and Ellis speaks of the West Coast natives as the "dregs and off-scourings of Africa."

From this West Coast our first slaves were brought. Many of them were from the inferior tribes of this region, but also many came from the more advanced tribes of the interior, sold most often by their victors in war. The only selection made was a physical one: only the most perfect animals were taken for this purpose—no attention was paid to their mental or moral status. Again a rude selection was exercised on the slave ships, for only the most fit endured the journey. For these reasons the progenitors of our slaves were well calculated physically for the work which lay before them, but as to the better qualities of mind and soul there was much to be desired.



Tillinghast well describes these people. He says: "The psychic nature of the West African exhibits most of those immaturities so common among uncultured savages, and analogous to childish thought and action in more developed races; there is more spontaneity and less application, more intuition and less reasoning power. They can imitate, but cannot invent, or even apply. They are deficient in energy, and great in indolence, submissive to despots, improvident. In temperament fitful, passionate, and cruel, though often affectionate and faithful; sensuous, with little sense of dignity, but not self conscious. They are peculiarly deficient in that strength of will which gives stability of purpose, long staying power, and self control in emotional crises. They are of a happy-go-lucky disposition, and greatly averse to exercising care over anything. Rather than surmount an obstacle, they will go around it, and the time so lost is of no consequence."

Of these people, not one race but individuals from many races, all in the state of barbarism, but differing by whole ethnic periods among themselves, was demanded the most wonderful thing of all history. Under conditions of great stress, they were torn from their own land, and sent into a new one, of different climatic conditions, with an entire change of food, with a language so utterly unlike their own that even yet their descendants speak it imperfectly. Of them, who in their whole race history had not known what it was to follow a definite, long continued task, was demanded that they work as did their Caucasian masters: of them, who had as yet no moral standards, was demanded that they measure up to the lofty ideals of life and conduct those Caucasian masters had slowly formed for themselves from the forgotten chaos of their own barbarism: of them, whose only conception of religion was the malign power of witchcraft, and whose creed affected only their attitude toward their gods, not toward their fellow men, was demanded that they kiss the cross of Christ, and assume forthwith all the Christian virtues.

Civilization is not to be donned like a garment. It is to be attained through generations of patient and persistent striving. How well these "strong, patient, childlike savages" have accomplished the Herculean task set them can be seen by comparing our American negro with the race as it still exists in Africa. All honor to the race which has accomplished the impossible.

Hard as this was in its beginning, this bondage in reality was a wonderful aid to the colored man. The necessity for mental initiative was never his, and his racial characteristic of imitation carried him far on the road. But after he became a free man, the conditions under which he must continue his upward progress became infinitely harder. He must now think for himself, and exercise forethought if he and his family are to live at all; two things which had so far not been demanded, and for which there was no racial preparation.

It has been said by many observers whose word can scarce be doubted, that a crazy negro was a rare sight before emancipation. However that may be, we know he is by no means rare today.

We are beginning to think of insanity as a failure on the part of the individual to adjust to the demands of his environment. In the upward spring of any race it is inevitable that many individuals will fall because of their inability to change with changing conditions. With this in mind, we can understand why insanity should be on the increase in the colored race, for of it is being demanded an adjustment much harder to make, when we consider the factors to be used in the problem, than any other race has yet been called upon to attempt.

Dementia precox is essentially a deteriorating psychosis. It is protein in its manifestations, every case being a case by itself; so that we are reminded of Lombroso's dictum concerning pellagra, "There is no disease, only the diseased."

Because the colored patient already lives upon a plane much lower than his white neighbor, actual deterioration in the individual must be differentiated from the supposed loss of a racial period he has not yet attained.

As this psychosis exists in the colored race, it differs in no essentials from the picture so well known. Its etiology is the same. The race, because of the vicissitudes of its history, is peculiarly prone to this form of mental trouble. The last hundred admissions to the female colored receiving service of the Government Hospital for the Insane have contained thirty-seven cases of dementia precox. Diefendorf says that this disease comprises from fourteen to thirty per cent. of all admissions to institutions for the insane.

Hard as it is to get a reliable history either from the patient

or from his relatives, fractional as are the relationships of those supposedly of the same family, and poor observers as these people are of each other, nevertheless a strain of heredity is often found, although it is necessarily short, being invariably lost in the darkness of "fore de war."

The two great exciting causes, worry and emotional shock are found repeatedly. Worry over the waywardness of son or daughter; over the growing difficulty of making both ends meet; or over the very real neglect of a lazy husband are many times assigned as the cause. As to shock, acute excitements followed in specific instances: the sudden insanity of a beloved brother; the sudden death of a dear sister; and again of a mother; and in one patient, a deep catatonic stupor followed the institution of divorce proceedings in which she was named as correspondent.

The pathology of this disease, so far as it is now known, shows only evidences of a deteriorating process—lipoid degeneration, reticular degeneration of the ganglion cells, proliferation of neuroglial tissue, and Kornchen cells. It is axiomatic that race can have no bearing upon this.

As to its symptomatology. We find little change in apprehension. The patient is alive to her surroundings, is approximately oriented for time, knows where she is and with whom she is associated. She is cognizant of the happenings of her small world, although of the greater world without she may care nothing. In acute cases of confusion or stupor, she often appears perfectly oblivious of anything that may be done or said. However her apperceptive faculties may be said to be working automatically, for when she has recovered sufficiently to give expression to her disordered thoughts she is found to have a fairly complete record of the passage of events during that time.

There is the splitting of the personality as described by Bleuler, plainly to be seen, and often recognized by the patient. Several recovered patients have spoken of this: "I wanted to do so and so, and I didn't want to do it." Lesser grades of the splitting of the psyche, seen in a lack of harmony between the affect and the idea are repeatedly seen.

Voluntary attention, the "staying power" which carries a disagreeable or difficult task to completion, is already deficient in

the race. Hence its impairment under a psychosis is usually more apparent than real.

Because her work is most often constant repetitions of some form of manual labor and usually is directed by someone else, we often find this disease quite far advanced in one whose ability to earn her daily bread has not been disturbed. Her racial characteristic of imitation and "submission to despots" is not easily lost. One woman, a greatly excited precox, with impulsive tendencies, when asked if she were crazy very promptly answered, "'Deed, I ain't crazy! I can scrub as well as I ever could." She had for years earned her living by scrubbing floors; she had worked to within a very short time of her admission, and even when still greatly excited in the hospital, she would come from her room and scrub the floors of the ward spotlessly clean. Again and again in talking with the relatives of patients, do we hear, "I don't see how she can be crazy, she did her work as well as she ever did." Many colored servants come to us from white families, and their mistresses, in speaking of them, will say, "We knew that she had been queer for a long time, but her work was not changed."

This is not to be interpreted as meaning that the precox patient of the colored race does not lose his ability to carry on that line of work which had been his before the onset of the psychosis, for he does lose it as absolutely as does one of a higher race. But it is a much later development in the course of the disease. Whereas in the Caucasian race this is often the earliest and perhaps for some time the only manifestation, in the Negro race, when the ability of the patient to carry on his daily task is impaired, the disease is no longer in its incipency.

During its years of savagery, the race had learned no lessons in emotional control, and what they attained during their few generations of slavery left them unstable. For this reason we find deterioration in the emotional sphere most often an early and a persistent manifestation. We see the precox indifference early in the history of our cases. One rather intelligent colored woman, who was trying to give a history of her sister, a newly admitted patient, could only say, "She just didn't seem to love us any more." On the other hand, a hyperreaction to slight emotional stimuli is very common. This same patient would often cry loud

and long when her sister visited her, merely because her sister "was so good to her." In several cases of the catatonic type have the patients been seen, perfectly rigid and motionless, with a mask-like expression of face, with great tears rolling down their cheeks, there being no extraneous cause discoverable to account for it.

As this race exists in Africa, its sexual instincts are peculiarly unrestrained, and although they have learned much moderation, these desires are usually fully satisfied with no feeling of having done wrong. This will account for the fact that the ordinary sexual perversions are seen among precox patients of the colored race much less frequently than among those of the white race. A masturbator upon the female colored wards of the Government Hospital for the Insane is rare, and smearing of filth is much less common than upon the white wards. During the last eighteen months pleasure in self mutilation has been seen in but one colored woman, and it was then a transient manifestation. For the same reason they seldom have recourse to symbolism in this sphere. The experience of the writer has been that her patients usually will speak freely and unreservedly of this portion of their lives, and buried complexes do not seem to exist. Even their dreams are frankly wish fulfilling, and are as frankly described.

Somato-psychic sensations are common in all forms of precox. One woman complained that she felt like a wooden woman. Another, a young girl, looked in surprise at her body when coming from her bath, and said "This is not *my* body, where is *my* body?" Later the same patient said that her head did not belong to her, and in apparent seriousness asked a fellow patient for hers. Still another insisted that her head had been cut off.

Hallucinations are common. These are the familiar disturbances of the visual and auditory spheres, and of tactile and thermic sensations. They are, however, many times given a most primitive interpretation. The patient sees ghosts and hears them talk. She has been conjured, or someone has wished a spell on her. The sheets are bewitched, hence their burning her.

Dementia precox in the colored race is seen in its three chief forms, hebephrenic, catatonic, and paranoid, their relative frequency being in the order named, as is the case in the Caucasian race. The catatonic type is very pronounced. Its three cardinal



symptoms, resistance, negativism, and mutism, exist in so extreme a degree that it seems impossible they could grow deeper. A foreign psychiatrist,<sup>2</sup> well known by his work on schizophrenia, in a recent visit to some of the institutions for the care of the insane in Jamaica, was told that catatonic precox did not exist in their colored patients. This is far from the experience in the Government Hospital for the Insane. In the last hundred admissions previously spoken of as containing thirty-seven cases of dementia precox, there were eight cases of the catatonic type, all quite severe. The following<sup>3</sup> is the history of one of them, who, oddly enough, is a Jamaican.

The family history shows no nervous or mental trouble in antecedents or collaterals. The patient was born in Jamaica, about forty-four years ago. Her father was a fairly prosperous merchant, the father of a large family. She attended private schools, receiving about an eighth grade education. After her schooling was finished she remained at home, it not being at that time necessary for her to be self supporting. She was an excellent seamstress, and sewed a little, more for pleasure than for profit. Her mother died, her father married again, and there were several half-brothers and sisters. The family relations, however, were harmonious. Later, her father became bankrupt, and the older members of the family, among them our patient, went out to earn their own living. She had a sweetheart, concerning whom she has always been extremely reticent, who left her to marry another at the time of her father's financial difficulty. Our patient went first to Costa Rica, at the invitation of a friend, where she sewed for the next three years, supporting herself but saving no money. Then she decided to come to America. She entered at New York, and for the following three years sewed in that city. Between two and three years before admission to the Government Hospital for the Insane she came to Washington, to be with a better class of her own race. She continued to sew, alternating this with hair dressing. She managed to save a little money, but work was irregular, and there would sometimes be several weeks when she would have no engagements.

<sup>2</sup> During his visit to the Government Hospital for the Insane Prof. Bleuler told the superintendent of his trip through various institutions of the same class in Jamaica. There he was told that they had no, or very few cases of catatonic dementia precox among their colored patients.

<sup>3</sup> Case No. 21117.

Her attack came suddenly, in March of 1913. She felt that her head was tightening, and rushed into a nearby Y. W. C. A. to demand that someone massage her scalp. She was taken to one of the general hospitals of the city. This sensation persisted, and there was added to it a feeling of twisting in her muscles. She massaged herself constantly. This served to straighten out the twists, but they returned as soon as she ceased. She frequently became frightened at this, and would scream at the top of her voice. She was removed to the Washington Asylum Hospital. Her somato-psychic sensations persisted for sometime, but gradually lessened and finally disappeared. At this time she had many visions, which she always recognized as such. They usually pertained to Heaven, and to the future. She thought the Lord was trying to show her by this means that he would help her through all her troubles.

Upon admission to the Government Hospital for the Insane she was quiet, adapted herself with ease to her environment, and was careful about her personal appearance. She seldom initiated conversation but when spoken to, answered in a pleasant manner. She was oriented in all spheres, but was lacking in insight. Memory was apparently not impaired and she responded well to the special intelligence tests. She had hoped to be discharged when she appeared for her trial, but instead she was formally committed to the Hospital. She then gave way completely to her psychosis. She was emotionally depressed; she walked aimlessly about the ward, gradually becoming more and more disturbed. She became untidy in appearance, and would not allow her hair to be combed. She held saliva in her mouth for hours, finally expectorating it about the floor. She removed her clothing and threw it out of the window. She finally became mute, resistive and negativistic. She would assume various constrained catatonic attitudes which she would hold for hours. One most often seen, was standing with her right arm raised straight above her head, the index finger pointing heavenward and the other index finger upon her lips. This condition lasted until the middle of the summer, when she slowly began to improve. After several weeks she had apparently recovered. She could then recall in detail all the events of her sickness, and her insight was good. She could explain her various actions only by saying she had to do as she did, and whatever was asked of her she felt impelled to do the opposite. She complained that any thought, once admitted to consciousness, tended to repeat itself indefinitely, ceasing only if replaced by another which in its turn would repeat.

Remissions, which are apparently recoveries, are by no means

rare. Because the patient has not so very far to climb back to her original estate, she can usually return to her former sphere of life, take up her work where she dropped it, and show practically nothing of the storm through which she has passed, although a recurrence of her trouble is liable to follow another strain. Other patients who do not become well enough to leave the hospital, are yet capable of doing a great many of the tasks well to which they have always been accustomed, and are the best workers of the institution on their own or neighboring wards, and in the laundry.

All forms tend to dementia, and the end picture of this deaseese, in this race as in others, is a purely vegetative existence.

The following case history<sup>4</sup> shows very well the primitive character of these people.

The maternal grandparents were slaves on a Virginia plantation, while the paternal grandparents belonged to a Maryland family. One maternal aunt and one maternal cousin have been insane. The father was formerly of alcoholic tendencies. Further than this no nervous or mental trouble, and no wasting physical diseases appeared in the history. The patient was born in Maryland about thirty years ago. She lived the ordinary life of a little colored girl, having the usual diseases of childhood. She attended school but little, and can now only read. Her industrial life began early, minding babies, helping about the house, and assisting the cook, until she was finally able to take a regular place of service. She has always worked for the better class of white people, and has always been well liked by her employers. In 1911 she went to Philadelphia and became cook for Mrs. G —, where she has remained since. In the early summer of 1913 she began feeling ill, but continued at her place of service. The upper part of her abdomen became "all puffed up." She thought she was too poor to consult a physician, so she went to an herb doctor, one of her own race. He gave her four different kinds of herbs from which she made an infusion, taking a wine glass full three times a day. In all she paid him twenty-five dollars, but he failed to help her. She then went to another herb doctor whom she had previously known. She had often gone to him for sage for her hair, and he had given her many worthless presents. She described him as being a little, low, West Indian man, most immoral in practices. He told her there was a snake inside her, and gave her some medicine to enable her to get rid of it. She took but one dose, and was then unaccountably

<sup>4</sup> Case No. 21130.

impelled to break the bottle. She was also impelled to throw away her gold watch, and she blames the West Indian for the impulse, although he never told her to do this. He did, however, tell her to change her rooming place immediately or she would be sorry. She obeyed with childlike faith. The next family with whom she lived put powder in her trunk and she even felt it in her pillow. She tried to protect herself by putting the Bible under her pillow, and getting into bed on the opposite side. In the mean time her "puffiness" disappeared. Her herb doctor finally told her there was nothing the matter with her except that she "needed a man," and tried to force himself upon her. This she steadily refused. Her persecutions became so constant that she finally told Mrs. G —, and also asked for the loan of a dollar. This was given her and she threw it away. She asked for another, which was given her, only to be in its turn thrown away. During the night she awakened with rapidly beating heart, at hearing a voice say, "Go get \$135, go get \$135, go get \$135." Three times that night she returned to the home of Mrs. G.—, upon the last trip opening every window in the house. The herb doctor was in some peculiar manner connected with these impulsive acts, but she cannot formulate her feelings concerning this.

At this point in her sickness the patient was taken to the home of her sister in Washington, D. C. (It might be added that the West Indian tried to follow her with letters, but these the patient never saw.) She now became greatly excited; beat her head against the wall, fought everyone who came near, and put her brother-in-law bodily out of doors. She took off all her clothing, threw it out of the window, went to bed and stayed there. She would neither eat nor talk, thinking the Lord did not want her to, although she never heard His voice telling her so. She now became very sure that the herb doctor had put a spell on her and she read her Bible constantly, to exorcise it. She was admitted to the Washington Asylum Hospital. While there she persisted in her refusal to eat or to talk. She now thought the food was unholy and the people about her unholy. She read her Bible, and prayed all day long. When brought to the Government Hospital for the Insane she no longer cared what might become of her. She was at first mute and refused food, but after a few tubings she began to eat and to talk. She asked for her Bible, but fearing that she would again draw within herself this was refused. She tried to console herself by singing hymns and repeating verses from the Bible. Of these, however, she knows very few. She often begins, but never finishes, the twenty-third Psalm. This she says is not in the Bible, the Lord just gave it to her. She is about the

ward all day, and in spite of herself more earthly matters are gaining entrance and she is gradually coming forth from her seclusion. However her faith in spells in general and her own spell in particular is unshaken.

In view of what has already been said this needs no comment. From another case,<sup>5</sup> we learn the following:

The only thing of note in the family history is that the patient's father was an alcoholic. The patient was born in New Jersey and is now about forty-four years old. She has considerable white blood. She lived an ordinary, uneventful life, attended school in the District of Columbia, and graduated from the Normal School. She then began to teach, but never was very successful, discipline being especially hard for her. She was noticeably hysterical while still in school, and after having taught a while dementia precox became evident. She was admitted to the Government Hospital for the insane in February of 1888, being then acutely excited. She was discharged after five months' treatment, and again tried to teach. She however met with no greater success than at first. There was a recurrence of her excitement in 1901, and she was again admitted to the hospital. After three years she was discharged. Then she remained at home, doing nothing. She grew steadily more and more indifferent, headstrong, mischievous, and destructive until it was again necessary to bring her to the hospital. At the present time there is but little of her former mentality. The picture has been fully painted with the brush of deterioration. She is dull and apathetic, quite indifferent to her surroundings. She cannot remember her place at the table nor her bed. She refuses to remain properly dressed, and tears her clothing into strings. She is especially untidy as to her hair, which she pulls about her shoulders as soon as it is combed. She is habitually untidy in habits. She cannot remember the people with whom she is daily associated, and although she seems to remember her mother at her visits, the visit itself is forgotten as soon as it is over. She crouches all day upon the floor, singing softly to herself.

In this case we see the wreck of one of the more advanced of the colored race, one far removed from the young girl of the preceding history. There is also no evidence at present to be obtained of the very primitive thought content of the younger one,

<sup>5</sup> Case No. 20110.



and in view of her definite attainments we would not expect to find it.

Dementia precox is dementia precox still, though present in an already primitive race. "There is no disease, only the diseased."

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## THE COLOR COMPLEX IN THE NEGRO

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In the case which I wish to discuss somewhat in detail, the most striking aspect of the delusional field has as its foundation a complex which is extremely common, one might almost say, universal, in the negro. This complex is based upon the social subordination of the negro in the United States, and as the most obvious racial distinction serving to set him apart from the more favored race is his color, I shall refer to it hereafter for the sake of convenience as the "color complex."

That the color complex is present even in negroes presenting no evidence of a psychosis might almost be accepted as a truism. I shall mention, however, a few evidences of this. In the somewhat primitive theological conception which obtains among the negroes, the Deity is personified as a white man, the angels also are white. Apparent exceptions to this must be noted. I have seen works of art for sale in stores catering to negro trade, representing scenes in Paradise, translations, etc., where the celestial figures were black, a startling, vivid black. The motives prompting such production, as well as those which might actuate their purchase and their acceptance as a faithful representation of the future state are probably a note of defiance, a protest against the orthodox color scheme of salvation, and by inference a recognition that the latter does not exist. But these are exceptions and the rule which will be verified by any one who has had considerable dealing with the negroes is that the future blessed state according to their ideas is one in which they will display a spotless integument and the first ceremony in the ritual of their entrance to Heaven is the casting aside of the ebony husk.

I have observed in the dreams of negroes that frequently there will be presented some such dream picture as this, "I saw

my girl and she was white and talking to a lot of white people." Or the dreamer finds himself in the company of white women or men who treat him as an equal. Usually in these instances, the dreamer adds the significant statement, "I could not see what color I was myself." Accepting these dream pictures as wish-fulfillments,<sup>1</sup> according to the Freudian doctrine, we have them as further proofs of the repressed wishes present in the negro, i. e., to be white.<sup>2</sup>

The study of word associations in negroes would probably bring out disturbances in reaction to such words as "black, white, negro, skin, colored," etc., but as I have not studied these in mentally normal negroes to any extent, I can not generalize. However, in such of the negro inmates of the Government Hospital for the Insane as I have been able to try the word associations, I have noticed marked disturbances in the reaction to these words.

The acceptance of the superiority of the white race, or rather the general acquiescence in the desirability of Caucasian blood is further evidenced by the fact that mulattoes are prone to boast of the admixture of white blood, usually exaggerating this considerably in spite of the fairly obvious inference that such heredity is almost certainly tainted, to say the least. On the other hand, they never boast of the Ethiopian strain.

Whether then we accept or deny the hypothesis of the ubiquity of the color complex in the mentally normal negro, no exhaustive study of psychoses in negroes is necessary to show that it exists in very many of these and often moulds largely the topography of the delusionary field.

Adler<sup>3</sup> in his monograph on the nervous character is inclined to give a less important part in the etiology of mental disturbances to the sexual factor than Freud. He discusses at length, the conflict in the life of the individual with the "will to power," of Nietzsche,<sup>4</sup> and holds that this, with a sense of inferiority, is at the bottom of a large proportion of disturbances in the individual psychic life.

<sup>1</sup> Freud, S. Traumdeutung.

<sup>2</sup> Lind, J. E. "The Dream as a Simple Wish Fulfillment in the Negro." *PSYCHOANALYTIC REVIEW*, Vol. I, No. III.

<sup>3</sup> Adler, A. Ueber den Nervösen Character.

<sup>4</sup> Nietzsche, F. Genealogy of Morals.

This sense of inferiority is concretely represented in the negro by his color and when he has failed to adapt himself to reality it is not surprising that he compensates himself by the creation of a new order of things: He makes himself white, his seeming dark hue is due to a disguise which he has adopted for one purpose or another, or it has been acquired accidentally. By the simple conversion of his outer skin into another color, he symbolizes his identification with the, to him, superior race, the white race. He is then on a par with the more favored beings and as such has adjusted himself with the world. With the simple change of color as a starting point, he may elaborate an individual world, the completeness and consistency of which depends on such factors as his power to visualize, his ideation, memory, etc.

A number of cases from the wards of the Government Hospital for the Insane might be described, illustrating delusional fields based on the color complex, but the limits of this paper do not permit, and the case I wish to present in detail is somewhat lengthy. So, I shall only mention a few of these very briefly.

I. Case of A. W. Hebephrenic dementia precox. This patient claims he is a white man. He is unable to explain why he is not the same color as other white men, but shows the palms of his hands which are very light colored as is usual with his race, and says that shows what his real color ought to be. Asked if his parents were white, he says he never had a father or mother, but came into the world by himself.

II. Case of G. A. Senile dementia. This patient says he is white and that all his relatives were white. He accounts for his present color by saying that dye in the water in which he washed changed his color. He has often dreamed about doing business with white merchants who seemed to treat him as if he were a white man and their equal.

III. J. M. Paranoid dementia precox, or paranoid state. This patient, as nearly as can be ascertained, seems to entertain the idea that through his mother he descended from an Ethiopian prince who at one time conquered and ruled over Egypt. The ancient Ethiopians, he holds, were not black, but came from Eastern Asia and were light colored.

IV. Case of G. W. Hebephrenic dementia precox. Patient

states that this institution is an Indian reservation and that he himself is a full-blooded Indian. He is being shut up here by the Government because he would have too much influence among the Indians if he were at large.

V. Case of J. B. Hebephrenic dementia precox. This patient, who is very much deteriorated, spends hours of every day washing his face and hands. He is quite inaccessible, but when repeated attempts are made to learn the reason for this, he says, "Get paint off." No further explanation can be obtained, but it does not seem an unwarranted deduction that he believes his color to be superimposed.

VI. Case of W. M. Paranoid dementia precox. This patient who is so light colored that he would pass readily for a white man, came to Washington to see the President on account of persecution to which he had been subjected for several years. It seems certain persons accused him of trying to pass as white and formed a society to get him into trouble. Several white society girls in his home town were implicated in it. They tried to lead him on so that he would endeavor to take advantage of them, and then they would have a definite charge against him.

VI. Case of P. S. General paresis. He says, "I am going out pretty soon and get white. You see that silver on the roof

VII. Case of P. S. General paresis. He says, "I am going out and take a bath in that and turn white."

Dr. Mary O'Malley in charge of the female department of the Government Hospital for the Insane, assures me that the color complex is often found cropping out in the delusional field, and quoted me a number of cases. A few of these will suffice for illustration:

VIII. Case of S. E. Colored female. Paranoid state. Six or seven white boys of whom the ring-leader lived in the flat above her and called her names of an extremely vulgar character. Colored men are jealous of her because she is married to a white man.

IX. Case of A. L. Paranoid precox. This patient states she is a white woman; the present color of her skin has been caused by eating dark-colored food. She calls the physician her daughter and the nurses her children.

X. Case of M. B. Paranoid precox. This patient says she



is a white woman, the only white woman on her floor. She accounts for her color by saying that some one has put the color of dyed animals on her.

The case which I wish to present in full, is that of M. C., a colored male, aged thirty-three, who is serving a life sentence for murder in the second degree. Very little information is obtainable about his heredity, and this little is negative. As far as can be ascertained, he never had any serious physical disease, with the exception of gonorrhea, at the age of nineteen which lasted two months and was followed by a stricture. His school life lasted from his fifth to his sixteenth year, and it is not known what progress he made as the information was obtained from the patient himself, and his statements are grandiose in the extreme. He has been a laborer, and also learned the barbering trade, which he gives as his occupation. He has never married and nothing abnormal sexually can be learned. He drank beer and whiskey freely and has been intoxicated on a number of occasions. Twice before his present trouble he was arrested and convicted of minor offenses.

In 1907, at a negro picnic, he became involved in a quarrel with another negro over a woman and a bystander essayed the role of peacemaker. The patient had an open knife in his hand with which he was cutting meat, and in the scuffle, stabbed the peacemaker, who afterwards died. The patient was tried, convicted, and sentenced to life imprisonment. He arrived at the Leavenworth penitentiary in 1907.

The exact time of the onset of his psychosis unfortunately cannot be learned, as the prison record obtained with him gives scant information on this subject. It merely shows that he was admitted to the psychopathic ward there, October 20, 1912, and that "for some time previous to that he had been under observation on account of erratic behavior." This behavior as nearly as can be learned was:

He called the attention of the prison physician to a tattoo mark on his hand and stated that he believed that he was not a negro, but painted black. He also expressed ideas to the effect that he had built a number of prisons and railroads, that the warden owed him \$40,000, that he was a detective, an author, etc.

The ward notes made by the attendant in the psychopathic

ward in the prison are mostly statements that he "wanders in his talk." We also learn that on October 21st, "Claims he built this prison and that it is an exact duplicate of the Capitol Building, at Washington." October 22, says he built all prisons and railroads in this country. October 26, says he must get out as "he has a contract to build a big railroad." October 27, says "he has a secret paint which he can use that will turn him white."

Here as nearly as can be learned, is the second expression of the delusionary idea which becomes so prominent. He is now groping about, as it were, for satisfactory refuge from the world of reality and hits upon this secret paint. Later, as we shall see, this does not suit his purpose, and the idea is modified.

November 8—"Says he has a contract to build a prison in Washington, D. C., and is waiting for his railroad contracts to be signed."

November 10—"Says he has poisoned water in his cell. Can kill a million people."

This is the last note made on the case as he was shortly afterwards transferred to this hospital, but while in the psychopathic ward he wrote two letters to the warden and the prison physician, in which he refers to the money the warden owes him, the contracts which await his signature and states, "I left some oil in a can in the storeroom that will take this paint off."

M. C. arrived at this hospital on December 6, 1912. The physical examination was negative, with the exception of some fine tremors of the tongue, eyes and fingers, the urinalysis was negative and the Wassermann reaction with the blood serum was negative. Examination of the cerebrospinal fluid was negative in every respect.

A mental examination made shortly after admission showed the following: (The scheme in White's "Outlines of Psychiatry"<sup>5</sup> was used.)

Patient was accurately oriented in all spheres. He was neither depressed nor elated, but appeared rather impatient to be put in communication with his white relatives and friends so that he might take his place in the world again. No hallucinations were obtained. There was absolute lack of insight. Memory

<sup>5</sup> White, W. A. *Outlines of Psychiatry*, 4th Ed. No. 1. Mental and Nervous Disease Monograph Series.

and intelligence did not appear to be impaired. The whole psychosis seemed to consist of a confused mass of delusionary ideas, the most constant of which were those about his color. He stated that he had assumed his present disguise a number of times in the past, in order that he might mingle freely with the negroes to carry out certain business and political projects. He had also adopted, so to speak, a negro family of the same name as his own and when he was wearing this disguise he lived with them the more completely to fool people.

Other delusionary ideas which do not seem to play as prominent a part, are that his victim did not really die, but only simulated death, that he built a town called Washington, in Louisiana, exactly resembling the Capitol City and that there he was a leading citizen, that he built numerous prisons and railroads, that he "immigrates," as he expresses it, people to parts of the South, West, etc.

The physician's notes made on this patient during the year and a half he has been an inmate of the Government Hospital for the Insane, have shown little or no change in him. He has perhaps become more unintelligible, especially lately when more determined efforts have been made to uncover the mainsprings of his psychosis. He has been at all times a quiet, well behaved patient, has assisted with the ward work and associated freely with the other patients.

Practically every morning he accosts the physician on his rounds and makes some request relative to his main delusionary idea. Now he wants a half a pound of Epsom salts with which to bleach himself, again some fish-oil which may remove the paint, etc.

He is quite a prolific letter writer; his productions are directed to presidents of banks, merchants and other prominent men in Washington and a town in Virginia where he formerly lived, requesting "that they come up here and identify him as a white man." The following from a letter addressed to the doctor, is quite typical:

" PREFACE

"I am perfectly that you could ignore the fact that I has this paint own myself and that I would hafter to stay here a long time if you

did not test it for me the fact is if a hospital is not a place to test such a thing as a disguise I don't know the place that is I have been here ten months and have spoken to each Doctor about the Disguise and know that I have had dealing with each one of them that would make them perfectly aware of the fact you would not look this over carefully and give me some."

During the past few months, many efforts have been made to get in communication with this patient, but his defenses are so many that these have been of little avail.

In addition to the information given above, the following features of the case may be of interest:

He says that the time he committed the crime, he had on the black paint. He says he had himself painted black because the colored people had him tangled up in certain laws he had made, so he wore the paint for a disguise. He further states that he was doing some work for Lincoln and didn't want people to recognize him.

He has known thousands of white women and men and has rescued white people from the Indians.

Concerning his crime, he says he knows that the man isn't dead because twice before he saw the same man in the morgue laid out for dead.

An effort was made to get at the mechanism of this patient's psychosis by his dreams, but little could be done along this line. He did say that he had dreamed of being with white women and men whom he knew, but attempts at analysis were futile.

One hundred word associations were tried with M. C., but instead of giving a reaction word, he evidently picked out objects about the room and gave them at random to the stimulus words, as table, pen, ink, cuspidor, etc. Then the list was repeated, but in no instance was the same reaction word given. The average time was  $2\frac{1}{10}$  seconds but it should be noted that the reaction time to "negro" was seven seconds and "to paint," nine seconds. The reaction word "to cover" was "milk," (possibly an association of milk with the perfect white), the reaction time was four seconds and it was reproduced as "paint." "To paint," after nine seconds came "scrape," reproduced as "brother." To "negro" was given "watch," reproduced as "window."

So as we sum up this case and try to understand the forces which have been at work to produce such a grotesque delusional field and such apparent dilapidation of ideas, we are confronted with several difficulties. The two chief are, first—the inadequate history of the inception of the psychosis, and second—the present inaccessibility of the patient. We can at best but give what appears to be the explanation.

We will picture to ourselves then, M. C. as he was seven years ago, a fairly typical negro, loving the physical excitements of life, as his race does, the warm sunshine, the catchy music, the alcoholic glow, the vivid color, the one hundred and one things which make existence happy for the negro in the summer time. He goes to a picnic, there is a brawl and presto! he has killed a man. Swiftly succeed the jail, the court room, the convict train and the penitentiary. He is now a murderer, doomed for the rest of his days to be shut away from all which made life enjoyable to him.

How long a period passed before his adjustment to the scheme of things began, we do not know. It was over four years before his lack of harmony with his environment was sufficiently obvious to his jailers to make them suspect mental disorder. Probably there was a period during which his being was benumbed, so to speak, by the blow which had fallen. Before he began to react to the reality which had suddenly closed in on him, there was a time when his vital forces were stunned, the shock was too tremendous to be believed, at first, and he laid it aside for future and fuller consideration. Then, too, during the first year or so of his imprisonment, there may have been hopes which died hard. He may have cherished the idea that he would find some way of escaping or that the powers that be would realize that his sentence was too severe and mitigate it or pardon him entirely.

But as the months grew into years, he sees these faint hopes fade away and at last he is face to face with reality, the reality of a lifetime in prison. He must accept it or battle with it. He refuses to accept it, but resists it and gradually he changes reality.

As we see him to-day, he is living in the world that he has created about himself, the universe of which he is the center, the "Deus ex machina." If we can not orient ourselves in this dream world, it is because the patient alone possesses the open



sesame to its mysteries. Around his city, he has thrown a wall of unintelligibility; if we try to talk to him now we find he speaks another language than our own, he coins new words and gives utterance to phrases and sentences which have no apparent meaning and no place in the context. This is his final and most effective protection from reality.

Briefly then, the patient has compensated himself for reality in three main ways:

First, he is not a murderer because his victim is still alive.

Second, he is not imprisoned for murder because he himself built and owns the prison.

Third, he is not the negro imprisoned for murder, because he is a white man disguised as a negro.

The first of these compensations he does not seem to have elaborated to any great extent, and I think this is due to certain racial characteristics. A white man under similar circumstances would be apt to choose the simplest defence to a charge of murder, the "corpus delicti" of the law, i.e., there had been no murder committed, but the victim simply feigned death. In the Government Hospital for the Insane, we have a beautiful illustration of this in a murderer who has built up a complete delusionary field practically on this one idea. But this simple explanation does not suit the negro, just as in a law-court a negro is not satisfied to deny a fact by one plain contradictory statement, but must discourse at length on the reasons why he is not guilty,—like the lady in the play, he is inclined to protest too much.

The second method of compensation presents much more detail, as does the third, probably because they are founded on complexes which have existed from earliest childhood, the poverty complex, and the color complex. In reality they may almost be called one complex for he evidently symbolizes superiority by the color white.

There is perhaps, a fourth method of compensation which seems to be a comparatively late development, and is not yet fully elaborated. As nearly as can be understood, the whole thing is a case of mistaken identity, due to the fact that there is a town in Louisiana called Washington (this is really the case but the same thing is true of most States, and the town of Washington, Louisiana, is evidently very small judging from the information

I have been able to obtain), which the patient built and where he is a prominent citizen, etc. Through some mischance he has been confused with another man of the same name, a poor Washington negro, who has committed a murder. If his townspeople in Washington, Louisiana, can be notified, the error will be rectified.

So as we see our patient to-day he is entrenched behind four rows of defences which shut out the world of reality effectively and within which he finds life bearable. Around the outer breastworks, so to speak, of his defences, he has constructed a maze of unintelligibility in which we who attempt to penetrate to his psychic secrets find ourselves wandering dazed in a labyrinth of neologisms, irrelevances and digressions. Now and then we catch a glimpse of the world in which the patient lives and then another turn shuts out the view and we find ourselves groping in the dark.

How long this individual would have continued in what Jelliffe<sup>6</sup> calls the "predementia period" it is impossible to say; perhaps he would have entered one of the services, and the rigid requirements of military discipline would have caused the defence reaction of his psychosis. Perhaps there would have been a gradual development of the psychosis without other direct causes than the duties of daily life. But as it was he was suddenly brought face to face with reality in its most insistent aspect, and after a certain amount of refusal to see and to believe, he developed his psychosis which solves for him his problem.

<sup>6</sup> Jelliffe, S. E. "Predementia Præcox." *Journal of Nervous and Mental Disease*, Jan. 1911.

## THE THEORY OF PSYCHOANALYSIS

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(Continued from page 284)

### THE ETIOLOGICAL SIGNIFICANCE OF PHANTASY CRITICIZED

The apparent etiological development of neurosis, discovered by psychoanalysis, is in reality only the work of causally connected phantasies, which the patient has created from that libido which at times he did not employ in the biological adaptation. Thus, these apparently etiological phantasies seem to be forms of compensation, disguises, for an unfulfilled adaptation to reality. The vicious circle previously mentioned between the withdrawing in the face of difficulties and the regression into the world of phantasies, is naturally well-suited to give the illusion of an apparent striking causal relationship, so that both the patient and the physician believe in it. In such a development accidental experiences are only "extenuating circumstances." I feel I must make allowance for those critics who, on reading the history of psychoanalytic patients, get the impression of phantastic elaboration. Only they make the mistake of attributing the phantastic artefacts and far-fetched arbitrary symbolism to the suggestion and to the awful phantasy of the physician, instead of to the unequalled fertility of phantasy on the part of the patient. Of a truth, there is a good deal of artificial elaboration in the phantasies of a psychoanalytic case. There are generally significant signs of the patient's active imagination. The critics are not so wrong when they say that their neurotic patients have no such phantasies. I have no doubt that patients are unconscious of the greater part of their own phantasies. A phantasy only "really" exists in the unconscious, when it has some notable effect upon the conscious, *e. g.*, in the form of a dream; otherwise,

we may say with a clear conscience that it is not real. Every one who overlooks the frequently nearly imperceptible effects of unconscious phantasies upon the conscious, or renounces the fundamental, and technically incontestable analysis of dreams, can easily overlook the phantasies of his patients altogether. We are, therefore, inclined to smile when we hear this repeated objection. But we must admit that there is some truth in it. The regressive tendency of the patient is strengthened by the attention bestowed on it, and directed to the unconscious, that is to say, to the phantasies he discovers and forms during analysis. We might even perhaps go so far as to say that, during the time of analysis, this phantasy-production is greatly increased, as the patient is strengthened in his regressive tendency, by the interest taken by the physician and originates even more phantasies than he did before. Hence, our critics have repeatedly stated that a conscientious therapy of the neurosis should go in exactly the opposite direction to that taken by psychoanalysis; in other words, it has been the chief endeavor of therapy, hitherto, to extricate the patient from his unhealthy phantasies and bring him back again to real life.

## CHAPTER IX

### THE THERAPEUTICAL PRINCIPLES OF PSYCHOANALYSIS

While the psychoanalyst, of course, knows of this therapeutic tendency to extricate the patient from his unhealthy phantasies, he also knows just how far this mere extricating of neurotic patients from their phantasies goes. As physicians, we should never think of preferring a difficult and complicated method, assailed by all authorities, to a simple, clear and easy one without good reason. I am perfectly well-acquainted with hypnotic suggestion, and with Dubois' method of persuasion, but I do not use these methods, on account of their relative inadequacy. For the same reason, I do not use the direct "*ré-éducation de la volonté*" as the psychoanalytic method gives me better results.

In applying psychoanalysis we must grant the regressive phantasies of the patient, for psychoanalysis has a much broader outlook, as regards the valuation of symptoms, than have the above psychotherapeutic methods. These all emanate from the assertion that a neurosis is an absolute morbid formation.

The reigning school of neurology has never thought of considering neurosis as a healing process also, and of attributing to the neurotic formations a quite special teleological meaning. Neurosis, like every other disease, is a compromise between the morbid tendencies, and the normal function. Modern medicine no longer considers fever as the illness itself, but a purposeful reaction of the organism. Psychoanalysis, likewise, no longer conceives a neurosis as *eo ipso* morbid, but as also having a meaning and a purpose. From this there follows the more reserved and expectant attitude of psychoanalysis towards neurosis. Psychoanalysis does not judge the value of the symptoms, but first tries to understand what tendencies lie beneath these symptoms. If we were able to abolish a neurosis in the same way, for instance, as a cancer is destroyed, then at the same time there would be destroyed a great amount of available energy also. We save this energy, that is, we make it serve the purposes of the instinct for health, as soon as we can trace the meaning of these symptoms; by taking part in the regressive movement of the patient. Those unfamiliar with the essentials of psychoanalysis will have some difficulty in understanding how a therapeutic effect can come to pass when the physician takes part in the pernicious phantasies of the patient. Not only critics, but the patients also, doubt the therapeutic value of such a method, which concentrates attention upon phantasies which the patient rejects as worthless and reprehensible. The patients will often tell you that their former physicians forbade them to occupy themselves with their phantasies, and told them that they must only consider that it is well with them, when they are free, if but momentarily, from their awful torments. So, it seems strange enough that it should be of any use to them, when the treatment brings them back to the very thing from which they have tried constantly to escape. The following answer may be made: all depends upon the position which the patient takes up towards his own phantasies. These phantasies have been hitherto, for the patient, an absolutely passive and involuntary manifestation. As we say, he was lost in his dreams. The patient's so-called brooding is an involuntary kind of dreaming too. What psychoanalysis demands from a patient is only apparently the same. Only a man who has a very superficial knowledge of psychoanalysis can



confuse this passive dreaming with the position taken up in analysis. What psychoanalysis asks from the patient is just the contrary of what the patient has always done. The patient can be compared to a person who, unintentionally, has fallen into the water and sunk, whilst psychoanalysis wants him to dive in, as it was no mere chance which led him to fall in at just that spot. There lies a sunken treasure, and only a diver can raise it.

The patient, judging his phantasies from the standpoint of his reason, regards them as valueless and senseless; but, in reality, the phantasies have their great influence on the patient because they are of great importance. They are old, sunken treasures, which can only be recovered by a diver, that is, the patients, contrary to their wont, must now pay an active attention to their inner life. Where they formerly dreamed, they must now think, consciously and intentionally. This new way of thinking about himself has about as much resemblance to the patient's former mental condition as a diver has to a drowning man. The earlier joy in indulgence has now become a purpose and an aim—that is, has become work. The patient, assisted by the physician, occupies himself with his phantasies, not to lose himself therein, but to uproot them, piece by piece, and to bring them into daylight. He thus reaches an objective standpoint towards his inner life, and everything he formerly loathed and feared is now considered consciously. This contains the basis of the whole psychoanalytic therapy. In consequence of his illness, the patient stood, partially or totally, outside of real life. Consequently he neglected many of his life's duties, either in regard to social work or to the ordinary daily tasks. If he wishes to be well, he must return to the fulfilment of his particular obligations. Let me say, by way of caution, that we are not to understand by such "duties," some general ethical postulates, but duties towards himself. Nor does this mean that they are *eo ipso* egoistic interests, since we are social beings as well, a matter too easily forgotten by individualists. An ordinary person will feel very much more comfortable sharing a common virtue than possessing an individual vice, even if the latter is a very seductive one. They must be already neurotic, or otherwise extraordinary people who can be deluded by such particular interests. The neurotic fled from his duties and his libido withdrew, at least partly, from the

tasks imposed by real life. In consequence, the libido became introverted and directed towards an inner life. The libido followed the path of regression: to a large extent phantasies replaced reality, because the patient refused to overcome certain real difficulties. Unconsciously the neurotic patient prefers—and very often consciously too—his dreams and phantasies to reality. To bring him back to real life and to the fulfilment of its necessary duties, the analysis proceeds along the same false path of regression which has been taken by his libido; so that the beginning of psychoanalysis looks as if it were supporting the morbid tendencies of the patient. But psychoanalysis follows these phantasies, these wrong paths, in order to restore the libido, which is the valuable part of the phantasies, to the conscious self and to the duties of the moment. This can only be done by bringing the phantasies into the light of day, and along with them the libido bound up with them. We might leave these unconscious phantasies to their shadowy existence, if no libido were attached to them. It is unavoidable that the patient, feeling himself at the beginning of analysis confirmed in his regressive tendencies, leads his analytical interest, amid increasing resistances, down to the depths of the shadowy world. We can easily understand that any physician who is a normal person experiences the greatest resistance towards the thoroughly morbid, regressive tendency of the patient, since he feels quite certain that this tendency is pathological. And this all the more because, as physician, he believes he is right in refusing to give heed to his patient's phantasies. It is quite conceivable that the physician feels a repulsion towards this tendency; it is undoubtedly repugnant to see how a person is completely given up to such phantasies, finding only himself of any importance and never ceasing to admire or despise himself. The esthetic sense of normal people has, as a rule, little pleasure in neurotic phantasies, even if it does not find them absolutely repulsive. The psychoanalyst must put aside such esthetic judgment, just as every physician must, who really tries to help his patients. He may not fear any dirty work. Of course there are a great many patients physically ill, who, without undergoing an exact examination or local treatment, do recover by the use of general physical, dietetic, or suggestive means. Severe cases can, however, only be helped by a more exact examination and

therapy, based on a profound knowledge of the illness. Our psychotherapeutic methods hitherto have been like these general measures. In slight cases they did no harm; on the contrary, they were often of great service. But for a great many patients these measures have proved inadequate. If they really can be helped, it will be by psychoanalysis, which is not to say that psychoanalysis is a universal panacea. Such a sneer proceeds only from ill-natured criticism. We know very well that psychoanalysis fails in many cases. As everybody knows, we shall never be able to cure all illnesses.

This "diving" work of analysis brings dirty matter piecemeal out of the slime, which must then be cleansed before we can tell its value. The dirty phantasies are valueless and are thrown aside, but the libido actuating them is of value and this, after cleansing, becomes serviceable again. To the psychoanalyst, as to every specialist, it will sometimes seem that the phantasies have also a value of their own, and not only by reason of the libido linked with them. But their value is not, in the first instance, for the patient. For the physician, these phantasies have a scientific value, just as it is of special interest to the surgeon to know whether the pus contained staphylococci or streptococci. To the patient it is all the same, and for him, it is better that the doctor conceal his scientific interest, in order not to tempt him to have greater pleasure than necessary in his phantasies. The etiological importance which is attached to these phantasies, incorrectly, to my mind, explains why so much room is given up in psychoanalytic literature to the extensive discussion of the various sexual phantasies. Once it is known that absolutely nothing is impossible in the sphere of sexual phantasy, the former estimate of these phantasies will disappear, and therewith the endeavor to discover in them an etiological import. Nor will the most extended discussion of these cases ever be able to exhaust this sphere.

Every case is theoretically inexhaustible. But in general the production of phantasies ceases after a time. Naturally, we must not conclude from this that the possibility of creating phantasies is exhausted, but the cessation in their production only means that there is then no more libido on the path of regression. The end of the regressive movement is reached as soon as the libido

takes hold of the present real duties of life, and is used to solve those problems. But there are cases, and these not a few, where the patient continues longer than usual to produce endless phantastic manifestations, either from his own pleasure in them or from certain false expectations on the part of the doctor. Such a mistake is especially easy for beginners, since, blinded by the present psychoanalytical discussion, they keep their interest fixed on these phantasies, because they seem to possess etiological significance. They are therefore constantly at pains to fish up phantasies of early childhood, vainly hoping to find thus the solution of the neurotic difficulties. They do not see that the solution lies in action, and in the fulfilment of certain necessary duties of life. It will be objected that the neurosis is entirely due to the incapacity of the patient to carry out these very demands of life, and that therapy by the analysis of the unconscious ought to enable him to do so, or at least, give him means to do so. The objection put in this way is perfectly valid, but we have to add that it is only so when the patient is really conscious of the duties he has to fulfil, not only academically, in their general theoretical outlines but in their most minute details. It is characteristic for neurotic people to be wanting in this knowledge, although, because of their intelligence, they are well aware of the general duties of life, and struggle, perhaps only too hard, to fulfil the prescriptions of current morality. But the much more important duties which he ought to fulfil towards himself are to a great extent unknown to the neurotic; sometimes even they are not known at all. It is not enough, therefore, to follow the patient blindfold on the path of regression, and to push him by an inopportune etiological interest back into his infantile phantasies. I have often heard from patients, with whom the psychoanalytic treatment has come to a standstill: "The doctor believes I must have somewhere some infantile trauma, or an infantile phantasy which I am still repressing." Apart from the cases where this supposition was really true, I have seen cases in which the stoppage was caused by the fact that the libido, hauled up by the analysis, sank back into the depths again for want of employment. This was due to the physician's attention being directed entirely to the infantile phantasies, and his failing therefore to see what duties of the moment the patient had to fulfil. The consequence was that the libido

brought forth by analysis always sank back again, as no opportunity for further activity was found.

There are many patients who, on their own account, discover their life-tasks and abandon the production of regressive phantasies pretty soon, because they prefer to live in reality, rather than in their phantasies. It is a pity that this cannot be said of all patients. A good many of them forsake for a long time, or even forever, the fulfilment of their life-tasks, and prefer their idle neurotic dreaming. I must again emphasize that we do not understand by "dreaming" always a conscious phenomenon.

In accordance with these facts and these views, the character of psychoanalysis has changed during the course of time. If the first stage of psychoanalysis was perhaps a kind of surgery, which would remove from the mind of the patient the foreign body, the "blocked" affect, the later form has been a kind of historical method, which tries to investigate carefully the genesis of the neurosis, down to its smallest details, and to reduce it to its earliest origins.

#### THE CONCEPTION OF TRANSFERENCE

This last method has unmistakably been due to strong scientific interest, the traces of which are clearly seen in the delineations of cases so far. Thanks to this, Freud was also able to discover wherein lay the therapeutical effect of psychoanalysis. Whilst formerly this was sought in the discharge of the traumatic affect, it was now seen that the phantasies produced were especially associated with the personality of the physician. Freud calls this process *transference* ("Uebertragung"), owing to the fact that the images of the parents ("imagines") are henceforth transferred to the physician, along with the infantile attitude of mind adopted towards the parents. The transference does not arise solely in the intellectual sphere, but the libido bound up with the phantasy is transferred, together with the phantasy itself, to the personality of the physician, so that the physician replaces the parents to a certain extent. All the apparently sexual phantasies which have been connected with the parents are now connected with the physician, and the less this is realized by the patient, the more he will be unconsciously bound to his physician. This recognition is in many ways of prime importance.



This process has an important biological value for the patient. The less libido he gives to reality, the more exaggerated will be his phantasies, and the more he will be cut off from the world. Typical of neurotic people is their attitude of disharmony towards reality, that is, their diminished capacity for adaptation. Through the transference to the physician, a bridge is built, across which the patient can get away from his family, into reality. In other words, he can emerge from his infantile environment into the world of grown-up people, for here the physician stands for a part of the extra-familial world. But on the other hand, this transference is a powerful hindrance to the progress of treatment, for the patient assimilates the personality of the physician as if he did stand for father or mother, and not for a part of the extra-familial world. If the patient could acquire the image of the physician as a part of the non-infantile world, he would gain a considerable advantage. But transference has the opposite effect; hence the whole advantage of the new acquisition is neutralized. The more the patient succeeds in regarding his doctor as he does any other individual, the more he is able to consider himself objectively, the greater becomes the advantage of transference. The less he is able to consider his doctor in this way, the more the physician is assimilated with the father, the less is the advantage of the transference and the greater will be its harm. The familial environment of the patient has only become increased by an additional personality assimilated to his parents. The patient himself is, as before, still in his childish surroundings, and therefore maintains his infantile attitude of mind. In this manner, all the advantages of transference can be lost.

There are patients who follow the analysis with the greatest interest without making the slightest improvement, remaining extraordinarily productive in phantasies, although the whole development of their neurosis, even to the smallest details, has been brought to light. A physician under the influence of the historical view might be thus easily thrown into confusion, and would have to ask himself: What is there in this case still to be analyzed? Those are just the cases of which I spoke before, where it is no longer a matter of the analysis of the historical material, but we have now to face a practical problem, the over-coming of the inadequate infantile attitude of mind. Of course,

the historical analysis would show repeatedly that the patient had a childish attitude towards his physician, but it would not bring us any solution of the question how that attitude could be changed. To a certain extent, this serious disadvantage of transference is found in every case. Gradually it has been proved that this part of psychoanalysis is, considered from a scientific standpoint, extraordinarily interesting and of great value, but in its practical aspect, of less importance than that which has now to follow, namely, the *analysis of the transference*.

#### CONFESSION AND PSYCHOANALYSIS

Before we enter into a more detailed consideration of this practical part of psychoanalysis, I should like to mention a parallelism between the first part of psychoanalysis and a historical institution of our civilization. It is not difficult to guess this parallelism. We find it in the religious institution called *confession*. By nothing are people more cut off from fellowship with others than by a secret borne about within them. It is not that a secret actually cuts off a person from communicating with his fellows, yet somehow personal secrets which are zealously guarded do have this effect. "Sinful" deeds and thoughts, for instance, are the secrets which separate one person from another. Great relief is therefore gained by confessing them. This relief is due to the re-admission of the individual to the community. His loneliness, which was so difficult to bear, ceases. Herein lies the essential value of the confession. But this confession means at the same time, through the phenomenon of transference and its unconscious phantasies, that the individual becomes tied to his confessor. This was probably instinctively intended by the Church. The fact that perhaps the greater part of humanity wants to be guided, justifies the moral value attributed to this institution by the Church. The priest is furnished with all the attributes of paternal authority, and upon him rests the obligation to guide his congregation, just as a father guides his children. Thus the priest replaces the parents and to a certain extent frees his people from their infantile bonds. In so far as the priest is a highly moral personality, with a nobility of soul, and an adequate culture, this institution may be commended as a splendid instance of social control and education, which served humanity during

the space of two thousand years. So long as the Christian Church of the Middle Ages was capable of being the guardian of culture and science, in which rôle her success was, in part, due to her wide toleration of the secular element, confession was an admirable method for the education of the people. But confession lost its greatest value, at least for the more educated, as soon as the Church was unable to maintain her leadership over the more emancipated portion of the community and became incapable, through her rigidity, of following the intellectual life of the nations.

The more highly educated men of to-day do not want to be guided by a belief or a rigid dogma; they want to understand. Therefore, they put aside everything that they do not understand, and the religious symbol is very little accessible for general understanding. The *sacrificium intellectus* is an act of violence, to which the moral conscience of the highly developed man is opposed. But in a large number of cases, transference to, and dependence upon the analyst could be considered as a sufficient end, with a definite therapeutic effect, if the analyst were in every respect a great personality, capable and competent to guide the patients given into his charge and to be a father of his people. But a modern, mentally-developed person desires to guide himself, and to stand on his own feet. He wants to take the helm in his own hands; the steering has too long been done by others. He wants to understand; in other words, he wants to be a grown-up person. It is much easier to be guided, but this no longer suits the well-educated of the present time, for they feel the necessity of the moral independence demanded by the spirit of our time. *Modern humanity demands moral autonomy.* Psychoanalysis has to allow this claim, and refuses to guide and to advise. The psychoanalytic physician knows his own shortcomings too well, and therefore cannot believe that he can be father and leader. His highest ambition must only consist in educating his patients to become independent personalities, and in freeing them from their unconscious dependency within infantile limitations. Psychoanalysis has therefore to analyze the transference, a task left untouched by the priest. In so doing, the unconscious dependence upon the physician is cut off, and the patient is put upon his own feet; this at least is the end at which the physician aims.

## THE ANALYSIS OF THE TRANSFERENCE

We have already seen that the transference brings about difficulties, because the personality of the physician is assimilated with the image of the patient's parents. The first part of the analysis, the investigation of the patient's complexes, is rather easy, chiefly because a man is relieved by ridding himself of his secrets, difficulties and pains. In the second place, he experiences a peculiar satisfaction from at last finding some one who shows interest in all those things to which nobody hitherto would listen. It is very agreeable to find a person, who tries to understand him, and does not shrink back. In the third place, the expressed intention of the physician, to understand him and to follow him through all his erring ways, pathetically affects the patient. The feeling of being understood is especially sweet to the solitary souls who are forever longing for "understanding." In this they are insatiable. The beginning of the analysis is for these reasons fairly easy and simple. The improvement so easily gained, and the sometimes striking change in the patient's condition of health are a great temptation to the psychoanalytic beginner to slip into a therapeutic optimism and an analytical superficiality, neither of which would correspond to the seriousness and the difficulties of the situation. The trumpeting of therapeutic successes is nowhere more contemptible than in psychoanalysis, for no one is better able to understand than a psychoanalyst how the so-called result of the therapy depends on the coöperation of nature and the patient himself. The psychoanalyst may rest content with possessing an advanced scientific insight. The prevailing psychoanalytic literature cannot be spared reproach that some of its works do give a false impression as to its real nature. There are therapeutical publications from which the uninitiated receive the impression that psychoanalysis is more or less a clever trick, with astonishing effects. The first part of analysis, where we try to understand, and which, as we have seen before, offers much relief to the patient's feelings, is responsible for these illusions. These incidental benefits help the phenomenon of transference. The patient has long felt the need of help to free him from his inward isolation and his lack of self-understanding. So he gives way to his transference, after first struggling against it. For a neurotic person, the transference is an ideal situation. He him-

self makes no effort, and nevertheless another person meets him halfway, with an apparent affectionate understanding; does not even get annoyed or leave off his patient endeavors, although he himself is sometimes stubborn and makes childish resistances. By this means the strongest resistances are melted away, for the interest of the physician meets the need of a better adaptation to extra-familial reality. The patient obtains, through the transference, not only his parents, who used to bestow great attention upon him, but in addition he gets a relationship outside the family, and thus fulfils a necessary duty of life. The therapeutical success so often to be seen at the same time fortifies the patient's belief that this new-gained situation is an excellent one. Here we can easily understand that the patient is not in the least inclined to abandon this newly-found advantage. If it depended upon him, he would be forever associated with his physician. In consequence, he begins to produce all kinds of phantasies, in order to find possible ways of maintaining the association with his physician. He makes the greatest resistances towards his physician, when the latter tries to dissolve the transference. At the same time, we must not forget that for our patients the acquisition of a relationship outside the family is one of the most important duties of life, and one, moreover, which up to this moment they had failed or but very imperfectly succeeded in accomplishing. I must oppose myself energetically to the view that we always mean by this relationship outside the family, a sexual relation in its popular sense. This is the misunderstanding fallen into by so many neurotic people, who believe that a right attitude toward reality is only to be found by way of concrete sexuality. There are even physicians, not psychoanalysts, who are of the same conviction. But this is the primitive adaptation which we find among uncivilized people under primitive conditions. If we lend uncritical support to this tendency of neurotic people to adapt themselves in an infantile way, we just encourage them in the infantilism from which they are suffering. The neurotic patient has to learn that higher adaptation which is demanded by life from civilized and grown-up people. Whoever has a tendency to sink lower, will proceed to do so; for this end he does not need psychoanalysis. But we must be careful not to fall into the opposite extreme and believe that we can create by analysis great person-



alities. Psychoanalysis stands above traditional morality. It follows no arbitrary moral standard. It is only a means to bring to light the individual trends, and to develop and harmonize them as perfectly as possible.

Analysis must be a biological method, that is, a method which tries to connect the highest subjective well-being with the most valuable biological activity. The best result for a person who passes through analysis, is that he becomes at the end what he really is, in harmony with himself, neither bad nor good, but an ordinary human being. Psychoanalysis cannot be considered a method of education, if by education is understood the possibility of shaping a tree to a highly artificial form. But whoever has the higher conception of education will most prize that educational method which can cultivate a tree so that it shall fulfil to perfection its own natural conditions of growth. We yield too much to the ridiculous fear that we are at bottom quite impossible beings, and that if everyone were to appear as he really is a dreadful social catastrophe would result. The individualistic thinkers of our day insist on understanding by "people as they really are," only the discontented, anarchistic and egotistic element in humanity; they quite forget that this same humanity has created those well-established forms of our civilization which possess greater strength and solidity than all the anarchistic under-currents.

When we try to dissolve the transference we have to fight against powers which have not only neurotic value, but also universal normal significance. When we try to bring the patient to the dissolution of his transference, we are asking more from him than is generally asked of the average man; we ask that he should subdue himself wholly. Only certain religions have made such a claim on humanity, and it is this demand which makes the second part of analysis so difficult.

The technique that we have to employ for the analysis of the transference is exactly the same as that before described. Naturally the problem as to what the patient must do with the libido which is now withdrawn from the physician comes to the fore. Here again, there is great danger for the beginner, as he will be inclined to suggest, or to give suggestive advice. This would be extremely pleasant for the patient in every respect, and therefore fatal.

## THE PROBLEM OF SELF-ANALYSIS

I think here is the place to say something about the indispensable conditions of the psychology of the psychoanalyst himself. Psychoanalysis is by no means an instrument applied to the patient only; it is self-evident that it must be applied to the psychoanalyst first. I believe that it is not only a moral, but a professional duty also, for the physician to submit himself to the psychoanalytic process, in order to clean his mind from his own unconscious interferences. Even if he is entitled to trust to his own personal honesty, that will not suffice to save him from the misleading influences of his own unconscious. *The unconscious is unknown, even to the most frank and honest person.* Without analysis the physician will inevitably be blindfolded in all those places where he meets his own complexes; this is a situation of dangerous importance in the analysis of transference. Do not forget that the complexes of a neurotic are only the complexes of all human beings, the psychoanalyst included. Through the interference of your own hidden wishes you will do the greatest harm to your patients. The psychoanalyst must never forget that *the final aim of psychoanalysis is the personal freedom and moral independence of the patient.*

## THE ANALYSIS OF DREAMS

Here, as everywhere in analysis, we have to follow the patient along the line of his own impulses, even if the path seems to be a wrong one. Error is just as important a condition of mental progress as truth. In this second step of analysis, with all its hidden precipices and sand-banks, we owe a great deal to *dreams*. At the beginning of analysis dreams chiefly helped in discovering phantasies; here they guide us, in a most valuable way, to the application of the libido. Freud's work laid the foundation of an immense increase in our knowledge in regard to the interpretation of the dream's content, through its historical material and its tendency to express wishes. He showed us how dreams open the way to the acquisition of unconscious material. In accordance with his genius for the purely historical method, he apprises us chiefly of the analytical relations. Although this method is incontestably of the greatest importance, we ought not to take up

this standpoint exclusively, as such an historical conception does not sufficiently take account of the *teleological meaning of dreams*.

Conscious thinking would be quite insufficiently characterized, if we considered it only from its historical determinants. For its complete valuation, we have unquestionably to consider its teleological or prospective meaning as well. If we pursued the history of the English Parliament back to its first origin, we should certainly arrive at a perfect understanding of its development, and the determination of its present form. But we should know nothing about its prospective function, that is, about the work which it has to accomplish now, and in the future. The same thing is to be said about dreams. Their prospective function has been valued only by superstitious peoples and times, but probably there is much truth in their view. Not that we pretend that dreams have any prophetic foreboding, but we suggest, that there might be a possibility of discovering in their unconscious material those future combinations which are subliminal just because they have not reached the distinctiveness or the intensity which consciousness requires. Here I am thinking of those indistinct presentments of the future which we sometimes have, which are nothing else than subliminal combinations, the objective value of which we are not able to apperceive. The future tendencies of the patient are elaborated by this indirect analysis, and, if this work is successful, the convalescent passes out of treatment and out of his half-infantile state of transference into life, which has been inwardly carefully prepared for, which has been chosen by himself, and to which, after many deliberations, he has at last made up his mind.

(To be continued)

## THE RÔLE OF HOMOSEXUALITY IN THE GENESIS OF PARANOID CONDITIONS

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Freud, in 1895, was the first to call attention to the rôle of homosexuality in paranoia. His writing at this time consisted of the psychoanalysis of a few cases of paranoia. His first work defining his views of sexuality was given to the psychiatric world in his "Studies in Hysteria."<sup>1</sup> During the following eighteen years, however, his own views underwent many changes and modifications. His first conception of the rôle of sexuality, in abnormal conditions, was expressed in regard to the place of sexuality in the etiology of the psychoneuroses.<sup>2</sup> Later his writings have dealt with its rôle in the etiology of the psychoses. His many observations among the different psychoses led to his final statement that homosexuality held a very important position as an etiological factor in paranoia. His close observations finally led him to believe that the basis of all paranoid conditions was an existing homosexuality, and to explain the symptoms to be observed in these conditions as resulting from attempts to repress such homosexual ideas. His explanation of these mechanisms is given in his recent publication "Psychoanalytic Remarks on an Autobiographically Described Case of Paranoia."<sup>3</sup>

In this psychoanalysis of the well-known case of Dr. Jur. David Paul Schreber, as autobiographically described, Freud is able to trace all symptoms to homosexual impulses, which the ego, finding incompatible with itself, attempted to repress. His explanation of these mechanisms is presented in compact form by Payne<sup>4</sup> in a recent article in the *PSYCHOANALYTIC REVIEW*. They are as follows, in brief resumé: The struggle with the homosexual impulse leads to a substitution for the unbearable

idea of an assimilable one in four different ways: I., Delusions of persecution may be formed. Thus the unbearable idea "I love the man" is substituted by the assimilable one "I do not love him; I hate him." This, by projection, becomes "He hates me." II., Erotomania may become a substitute by the following mechanism: The idea, "I love him," becomes replaced by the bearable one, "I do not love him I love her." This, by projection, becomes, "She loves me." III., Jealousy may be the replacing substitute. Thus, "I love him," is replaced by "I do not love him." This, by projection, becomes "She loves him." IV., Grandiose ideas may become the substitute, as "I love him," is substituted by "I do not love him; I love myself." This, by projection, becomes "Everyone else loves me." This, by logical reasoning, leads to the idea, "I am the only one worthy of my love," therefore must be a very superior individual.

Freud's views are the result of his accurately scientific analyses and observations, and have not only been supported, but plainly demonstrated by his work. In addition to his work many other writers have shown that homosexuality is the determining factor in the etiology of paranoid conditions, among these Ferenczi,<sup>5</sup> Bleuler,<sup>6</sup> and Mæder. This theory, that homosexuality is the determining factor in producing these conditions, may in fact be regarded as proven, as it has been observed by so many writers.

Little seems to have been said, however, of those minor conditions, which, while not of sufficient intensity to be classed as paranoid states, still give the individual what might be called a paranoid character, and after slight failure of the individual to adjust himself to his surroundings might be considered as paranoid precox, but which, however, fail to end in any noticeable degree of deterioration. These conditions can also be shown to result from homosexual inclinations in which there is a failure of suppression and in which the conflict between the ego and the unbearable thought results in the use of the first mentioned mechanism. Thus the individual becomes attracted towards the persons whom he imagines to be persecuting him. For the idea "I love the man" he replaces "I do not love him; I hate him," and then projects this idea into the external world as, "He hates



me." In many cases this mechanism can be plainly seen: An excellent example follows:

X, a white male, aged thirty-five, came under the writer's observation while being treated, in conjunction with a well-known alienist and neurologist, for a monoplegia. This man was a member of a family prominent both socially and intellectually. In this family there were seven male children and one female child. Of these eight children, the sister, slightly younger than the patient, had never married and expressed herself as not caring for men. One brother had been openly homosexual, but later married, and after several years of married life stated that while since his marriage he had not indulged in any homosexual relations, still his attraction towards the male was very great. Another brother, aged thirty-three, lived openly in a club, which had the reputation of being a society given to homosexual practices. Two brothers had committed suicide early in life. Two other brothers were leading apparently normal lives.

X learned to walk and talk at the usual age and started to school at the age of six. He continued in the public school until finishing high school, after which he attended a military academy for one year. During his entire school work he was considered unusually bright, in fact he always did better work than any one else in his classes. His tastes were markedly toward the artistic, both in music and drawing. He became an excellent pianist, but his principal taste was for drawing, which art he cultivated until he was able to do excellent work. At about the time he finished high school his father died and he was obliged to give up his idea of studying drawing in Paris. He took advantage of the first opportunity which presented itself for making a livelihood, which happened to be a clerkship in a local bank. He began to like this sort of work, succeeded well, and gained rapid promotion. He became attracted toward a woman somewhat his senior and married her, expecting to find a passionate enjoyment in his conjugal relations. He was greatly disappointed, however, in not finding the happiness in which he expected to live.

He soon became despondent and had many suicidal ideas. He stated that he imagined his wife tried only to hurt him and that he soon began to think his friends were acting peculiarly toward him. One night, shortly after this, a clergyman of considerable

prominence was obliged to remain over night at his home. At the time there were a number of other guests in the house and as a result this clergyman was obliged to sleep with X. During the night he attempted to hold perverted relations with X, and he being thus seduced found that this unexpected experience replaced the happiness he had expected to find with his wife. This clergyman gave him much information concerning the lives of homosexual individuals. After this X gave himself up to many relations with males. His interest in life returned and the depression rapidly gave place to contentment, which enabled him to progress rapidly with his work. At numerous times he became possessed with the idea that these relations were unethical and attempted to repress his inclinations. Each time, however, this led to another attack of these paranoid ideas that every one was watching him and talking about him. No hallucinations were ever present, but whenever people were behind him talking he felt certain they were talking about him, and when some one would look at him a little too long, as he thought, he would feel sure that this person was thinking something derogatory to his character. This became evident even to his mind untrained in psychology, to be present only when he attempted to repress his homosexual inclinations. He stated that he had grown so used to this condition that whenever he began to have these ideas of persecution he immediately sought out his particular type of sexual experience and they soon disappeared.

There was absolutely no deterioration of intellect present in this man, a quiet well-dressed man of rather youthful and absolutely masculine appearance, and able to talk in a decidedly intelligent manner on any ordinary topic of conversation. No one could find any evidence of a psychosis present, nor would one have considered him in any way effeminate, although he found sexual gratification only in the feminine rôle in fellatio. This man stated that he knew of several of his acquaintances who had similar experiences in that they had observed that when they attempted abstinence from homosexual intercourse they seemed to become out of harmony with their surroundings and imagined that every one tried to hurt them in one way or another.

One incident which occurred during my observation of X is of interest to show the use of this mechanism. X had for some

time been able to refrain from sexual gratification with no symptoms of paranoid ideas being present. At this time he met Y, a young man full of strength and vigor and of excellent physical development. He became openly in love with him and succeeded in establishing relations with him. In a short time Y broke off these relations but continued to be as friendly as possible with X. In a very short time X began to believe that Y was talking about him every time he would see him talking to any one else and that he lost no opportunity of annoying him. In reality Y was trying to be friendly with X, who knew this. He would often state, "I know that he does not do these things, yet I can not get these ideas out of my mind." Finally, a few weeks later, X became interested in another person and after establishing sexual relations with this second person the ideas concerning Y soon left him and he again felt friendly toward him. The relation of these ideas to his repressed sexuality was evident even to himself.

There are at present under observation in the Government Hospital for the Insane two patients suffering from dementia precox with paranoid ideas that are parallel to each other. Both are patients from the government service, one from the Army and one from the Navy. Both came with the story of many persecutions during their service by the men with whom they were associated. One upon admission denied that any one had ever connected his name with sexual affairs. He explained his persecutions by the fact that he was a foreigner and that every one was down on foreigners. He felt that he was different from the men around him and thought that they too seemed to know it. He denied any knowledge of such a condition as homosexuality, had been married and had often indulged in heterosexual intercourse. It was somewhat difficult when a psychoanalysis was attempted to enter into the patient's mental condition as that necessary condition of rapport with the examiner was with great difficulty established. The fact, however, was brought out that the patient had never gained any gratification from intercourse. Later it was learned that he wished to be friendly with the men in his company more than anything else. It was suggested that this might be a sexual attraction, which idea was indignantly denied. During the analysis, however, the homo-

sexual element in this desire was plainly brought out. When a physical examination was attempted the patient's sexual excitement was very marked. Later this patient developed the idea that the other patients and attendants on the ward were annoying him in various ways. A short time later he developed the idea that they were all attempting to make him accede to their desire to use him for improper purposes (fellatio).

In this case it is very evident that his feeling of being different from the men about him was due to an unconscious understanding of the difference in his psychic make-up, which was due to his homosexuality. He had never gained satisfaction from heterosexual intercourse and as a result felt without motive in life. His paranoid idea that the others about him were attempting to use him for improper purposes was very plainly a projection of his own desires into the external world.

The other case came with the belief that all the men in his company were accusing him of male love affairs, at the same time stating that he had never been connected with such an affair nor had he ever desired relations with his own sex. The same difficulty was encountered in establishing confidence in the mind of the patient. Analysis, however, finally revealed the fact that the patient had never held intercourse and that he considered the act of intercourse as disgusting and improper. He gave marked reactions to homosexual word associations and presented the same marked excitement when a physical examination was made, after having had an emotional outburst of crying when another physician had attempted to examine him.

These cases are both of only average or possibly somewhat below the average mentality, a fact which precludes the possibility of a very elaborate psychoanalysis. Sufficient, however, was done to demonstrate the homosexual basis of their paranoid ideas.

These few illustrations show somewhat the manner in which this underlying homosexuality manifests itself. In general a review of these mechanisms is as follows: (A) The homosexual inclinations may be open and well understood by the ego, in which case an attempt at suppression, if unsuccessful, leads to a genesis of persecutory ideas which may be either unsystematized or fairly well systematized, thus giving the individual a re-

sulting compensatory reaction manifesting itself anywhere in the gradation from a paranoid character to an actual paranoid state. (B) The homosexuality may be as yet not understood by the ego, in other words, may be unconscious. In these individuals, when the unconscious breaks through into the conscious mentality, the idea may be so unbearable to the ego that the censor distorts the libido present, this distortion taking the form of displacement of the affect, which it does by projecting the affect to the external world. This results in a true paranoia. If of greater range and combined with the mechanism of distortion by means of symbolism and a partial withdrawal of the affect, it produces a dementia precox of the paranoid type.

Many objections to this theory can be raised by those not familiar with the Freudian view of sexuality in its wider range, but when once this is fully comprehended, and it is understood also that the libido manifest in homosexuality is not confined to the actual sensual act, many of these objections disappear. Then too, those who regard sex inversion as merely a transitory condition, easily remedied and curable by suggestion, as notably Schrenk-Notzing<sup>7</sup> and recently Brill,<sup>8</sup> and who have not gone deeper into the mentality of these cases, who when they find themselves able to refrain from homosexual acts and perform what Ellis<sup>9</sup> speaks of as "*masturbatio per vaginam*," regard themselves as cured, would probably consider the rôle of homosexuality in paranoid conditions as a false one. If, however, this is considered from the real Freudian viewpoint its important part in the production of these conditions is readily seen.

The question may be raised, why do not all persons who have homosexual tendencies, which they do not gratify, develop paranoid conditions. There are two reasons for this: First, the sex instinct may be sublimated and not repressed, or the repression may be successful. Sublimated libido, or libido that is successfully repressed, does not produce pathological symptoms. Second, as Freud<sup>10</sup> explains in connection with his study of the psychoneuroses, there must be present primarily an hereditary instability of the mental make-up which corresponds to the hereditary tendencies toward certain somatic pathological conditions, notably that of tuberculosis. This hereditary tendency of itself is insufficient to produce symptoms, but it renders the individual



less capable of withstanding the psychic trauma produced by the conflict between the ego and the unbearable idea, and this trauma, in an individual unfitted to withstand it, is responsible for these psychic disturbances which manifest themselves as paranoid conditions.

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## TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from p. 307)

### THE SOURCES

There is no royal road in psychoanalysis, for every analysis is after all a highly individualized problem. At the same time there are general principles, else a technique could not be evolved. In actual practice a number of different approaches may be utilized, and just as in the royal game of chess there are recognized openings, mid game and end problems, so in psychoanalysis one's method of application of fairly well understood and accredited principles must be carefully chosen with special reference to the character of the case in hand.

Among those of considerable experience it is not infrequent to find marked diversity of opinion regarding the chief factors and the most useful methods to be employed in analysis. The beginner is often overwhelmed with "*ex cathedra*" statements "never do this," and "always do that"; Freud says this and Jung says something else; Adler advises so and so, Ferenczi the opposite. One will say, "I always begin this way," another says, "No, begin this way."

This is to be expected in view of the comparative newness of the present methods, and the highly complicated nature of the material to be studied. The analyst himself should recognize, however, that psychological analysis is by no means new, even if that special brand of it, psychoanalysis, has been given a new name, and is without doubt a more concrete and adequate group of working hypotheses than those heretofore utilized.

The interest taken in the mental life is very old. From the earliest times different aspects have been carefully observed. Of modern students of these Dessoir<sup>12</sup> has given us a very useful sum-

<sup>12</sup> "Outlines of the History of Psychology," Max Dessoir, The Macmillan Co., New York, 1912.

mary. In this summary the development of the religious ideas, of the vital, natural and scientific processes involved, and of the practical and artistic knowledge of human life are termed psychosophy, psychology and psychognosia respectively. These are three view points, three objective modes of approach to the problem of the psychical. In this scheme of things it is clear that psychoanalysis would more clearly be grouped with the third, *i. e.*, with psychognosia.

Early attempts at knowledge of human nature as deposited in maxims and aphorisms are well crystallized in the sayings of the gnomic poets of the tenth to the fourth centuries B. C. The Bible and Greek philosophies contain most of these. Aristotle's studies of the temperaments are full of psychognostic (psychoanalytic) wisdom. From the days of antiquity there are rich collections of autobiographies, tales, lyrics, soliloquies, and day books all having in common the effort of the individual to express himself, to gain self-knowledge. As Dessoir states, schemes of pedagogic moral self-examinations are abundant from the Golden Verses ascribed to Pythagoras of the Pre-Christian era, through Augustine's Confessions (400 A. D.), to those of Rousseau, and the moderns. Even in most recent times the value of such material is most strikingly set forth in Freud's masterly analysis of the Schreber autobiography.<sup>13</sup>

French characterology was a compact mass of rich psychognostic material in which the works of Madame de Guyon, La Chambre, La Rochefaucauld, La Bruyère, and Chamfort stand out as monuments of serious attempts at practical psychology. La Chambre made use of dream, chiromantic and astrological material, and if one will take the trouble to read behind the words it will be seen that he might have been termed a psychoanalyst. Thomasius who used a French version of an early work by Gracian, also a psychognostic of note, as early as 1687, offered the Elector Frederick III the knowledge of the "new invention," by which it is possible "to know what is hidden in the hearts of men, even against their will, from their daily conversation." Thomasius gave a series of rules and regulations by which the characteristics of a man and his conduct might be deduced. Many

<sup>13</sup> See "Freudian Contributions to Paranoia Problem," by C. R. Payne, Vol. I, No. 1, PSYCHOANALYTIC REVIEW, p. 77.

of these are matters of lay knowledge to-day. Even as early as 1783 P. H. Moritz started a psychological magazine for psychognostic observations. Its program as sketched by Dessoir is illuminating. It showed the following characteristics: suspension of moral judgment, collection and comparison of facts, special attention to half pathological phenomena which lie outside of the ordinary course of mental life, cultivation of child psychology and the psychology of language.

During the 19th century, however, scientific discussion of psychognostic problems stagnated, and were superseded by the novel, which took possession of all the practical knowledge of human nature. It was gradually forgotten that concrete as well as abstract problems of the human soul were accessible to scientific treatment. The psychoanalytic movement is therefore a revival of these earlier psychognostic attitudes towards the understanding of human conduct.

The beginner in psychoanalysis will get a better perspective towards his own work should he review some of this early psychognostic literature. The many "ipse dixits" of his surroundings will find a better placement in the general scheme of things. Some acquaintance with the general development of the history of philosophic systems<sup>14</sup> will also be of considerable aid in understanding the general scope of his patients' special philosophies of life, while a bird's eye view of the intellectual history of mankind is invaluable.<sup>15</sup>

I am presupposing, all along, that the aspirant for psychoanalytic knowledge is trained in neurology and psychiatry. A working knowledge of the latter is highly essential.

Of the more strictly psychoanalytic literature itself the major part is in German, but a number of the more fundamental studies have been translated, chiefly by American workers. I purpose suggesting some of the more important psychoanalytic papers which the beginner in psychoanalysis should read. It may be

<sup>14</sup> Putnam, "A Plea for the Study of Philosophic Methods in Preparation for Psychoanalytic Work," *Journal of Abnormal Psychology*, Oct.-Nov., 1911, p. 249.

<sup>15</sup> J. H. Robinson's "Outlines of the History of the Intellectual Class in Western Europe," Columbia University, 2d edition, 1914, will prove the best guide available for one's general historical reading along these proposed lines.

emphasized here that patients should *not* read them. The works of Freud stand out as most essential. A complete bibliography (1893-1909) of Freud's contributions to psychoanalysis may be found in the *Jahrbuch für psychoanalytische und psychopathologische Forschungen*, vol. I, p. 546. Some of his shorter papers are collected in his *Sammlung kleiner Schriften*, 1, 2, and 3d series [Deuticke, Vienna]. A translation of some of these is to be found in volume 4 of the *Nervous and Mental Disease Monograph Series*, "Selected Papers on Hysteria and Other Psycho-neuroses" [2d ed.]. Freud's "Three Contributions to the Sexual Theory" (Vol. 7 of the same series in translation) is highly important, also his "Psychopathology of Every Day Life," and his "Interpretation of Dreams." Both of these have been well translated by A. A. Brill (The Macmillan Co., New York). A highly important series of lectures on psychoanalysis given by Freud at Clark University in 1909 is to be found in the *American Journal of Psychology* for 1909, 1910. In a series of monographs entitled "Schriften zur angewandten Seelenkunde" [Deuticke, Vienna], edited by Freud, a number of valuable studies have appeared. Those by Abraham, Rank and Riklin are noticed hereafter. Two volumes on Psychoanalysis, both by pupils of Freud, are in English. They are not systematic presentations but collections of miscellaneous papers, but are of great value to the student. They are by A. A. Brill (W. B. Saunders & Co.) and Ernest Jones (Wm. Wood and Co.). A comprehensive and precise outline of the Freudian postulates is given by Hitschmann in "Freud's Theories of the Neuroses" (Vol. 17, *Nervous and Mental Disease Monograph Series*, in translation by C. R. Payne). This is the most valuable single volume outline of the development of the psychoanalytic hypotheses. In the same series of the *American Journal of Psychology* there are important papers by C. G. Jung and S. Ferenczi, neither of which should be overlooked by the beginner.

One highly valuable general work on methods is that of Oskar Pfister, "Die psychoanalytische Methode" (J. Klinkhardt, Leipzig). This is a work of 500 pages, written by a teacher and minister, and is especially valuable to the beginner. A translation is highly desirable. It contains copious bibliographical references. One other monograph along modified psychoanalytic lines which



is of great value is that of Ludwig Frank, "Affektstörungen" (Julius Springer, Berlin).

The periodical literature bearing on psychoanalysis is very extensive. Fortunately it can be more or less readily followed. In 1909 the *Jahrbuch für psychoanalytische und psychopathologische Forschungen* (bi-annual) (Deuticke, Vienna) was begun by Bleuler and Freud and edited by Jung. In this first volume (p. 546) the chief psychoanalytic literature to 1910 is given. In Vol. II of the *Jahrbuch* (p. 316) Jones gives a complete list of all the available English and American work, some 192 titles, much of which, however, is not strictly analytic. Neiditsch (p. 347) gives a short note on the Russian literature, Assagioli (p. 349) one on the Italian literature, while (p. 356) Jung gives a complete summary of the chief contributions of Swiss authors to 1910. The *Jahrbuch* is now in its fifth volume and contains much lengthy and complete analytical material. Partial abstracts of the early volumes are to be found in the *Journal of Abnormal Psychology*, Volume 6 (1911), p. 246.

The need for a more frequent publication which would present a more ready coordination was met in 1911 by the establishment of the monthly *Zentralblatt für Psychoanalyse*, edited by W. Stekel (Bergmann, Wiesbaden). This contains shorter articles, copious abstracts and literature citations, and was for a time the official organ of the International Society of Psychoanalysts. It is a highly valuable publication for the analyst. For the more general needs of philosophical, historical, ethical and general problems which might receive illumination from the psychoanalytic hypotheses, Freud began the publication of *Imago* in 1912 (Heller, Vienna). It is bi-monthly edited by O. Rank and H. Sachs. Among many stimulating and valuable papers there appear extensive bibliographies (Vol. I, p. 91, Vol. II, pp. 97, 609) of the studies on the application of psychoanalysis to the mental sciences, chiefly on Individual Psychology, Sexual Psychology, Dream Psychology, Occult Psychology, Child Psychology, Pedagogy, Biography, Æsthetics, Mythology, Philology, Religion, and Criminology. These bibliographies are available to the end of 1913.

In January, 1913, the *Internationale Zeitschrift für Aerztliche Psychoanalyse* was founded by Freud with Drs. S. Ferenczi and O. Rank as editors as the official organ of the International Psy-

choanalytic Society (Heller Vienna). It is a bi-monthly and covers the same ground as the *Zentralblatt*, which latter has continued publication. A. Adler and C. Furtmüller founded the *Zeitschrift für individual Psychologie* (Reinhardt, Munich) in 1913 which contains psychoanalytic material. In the *Journal of Abnormal Psychology* (Badger, Boston), founded by Morton Prince, psychoanalytic material will also be found.

The only journal in English is the present PSYCHOANALYTIC REVIEW which aims to be catholic in its tendencies, a faithful mirror of the psychoanalytic movement, and to represent no schisms or schools but a free forum for all. It is now completing its first year.

The *Journal of Nervous and Mental Disease*, and the *Nervous and Mental Disease Monograph Series* have also contributed several psychoanalytic studies. The most important of these in addition to those already mentioned are the translations of Jung's *Psychology of Dementia Præcox*, Bleuler's *Schizophrenic Negativism*, a short but highly suggestive study, Abraham's *Dreams and Myths* and Rank's *Myth of the Birth of the Hero*.

With these sources the beginner will be able to put himself in touch with the current literature on any problem. Special bibliographies will appear in these pages from time to time.

(To be continued)

**CRITICAL DIGEST**  
**SOME FREUDIAN CONTRIBUTIONS TO THE**  
**PARANOIA PROBLEM**

BY CHARLES R. PAYNE, 'A.B., M.D.

*(Continued from page 321)*

I have selected from the recent literature two other cases which illustrate and emphasize still further the relationship between homosexuality (or to use Ferenczi's preferable term, "homoeroticism," since psychic tendencies may never have come to open expression) and paranoia. Coming from physicians of entirely different nationalities than Freud and Ferenczi who first called attention to this relationship, these observations would seem to have especial weight in confirming the latter's conclusions. Dr. Wulff who contributes the first case, practices in Odessa, Russia; Dr. Morichau-Beuchant is Professor of Internal Medicine in the University at Poitiers, France.

Since both cases are reported as briefly as is consistent with making the facts intelligible, I shall not try to condense them further but give them in the author's own words.

I. Falsehoods in psychonanalysis<sup>1</sup> (at the same time, a contribution to the psychology of paranoia), by DR. M. WULFF, Odessa, Russia.

May one believe unreservedly every communication, every association of the patient, may not the patient intentionally lead the physician astray, deceiving him with "false associations," fictitious experiences? Many a patient has probably made the attempt; what he can attain by so doing, the following example may show:

The dream of one of my patients ran as follows: "In my place in the office, two new officials have been engaged and I was told that I was discharged." The analysis immediately came upon resistance. To the first sentence: "In my place in the office, two new officials have been engaged" no associations would come to the patient. Now ensued the following dialogue:

<sup>1</sup>Die Lüge in der Psychoanalyse. (Zugleich ein Beitrag zur Psychologie der Paranoia.) Zentralblatt für Psychoanalyse, Vol. II, No. 3, Dec., 1911.

I: "In your place two have been engaged—does that not mean that your work in the office would require two?"

Patient (hesitating): "No....Yes....I have sometimes thought that I had to work for two."

I: "Who are these two?"

Patient (pause): "Mr. Nathansohn and Mr. Jachimowitsch."

I: "Who are these gentlemen?"

Patient: "I do not know them."

I: "Probably you work with these men in the office?"

Patient: "No....There are no gentlemen with such names in the office. I have made up those names, in reality, I meant the gentlemen X and Y."

The analysis of these two fictitious names disclosed the following: To "Nathansohn" the patient associated a Mr. Nathansohn who often came into the office because of business affairs. "I have the suspicion" says the patient, "that the chief has spoken with him concerning me, that I am so 'abnormal' for my years." That is a paranoid thought and is related to the following idea of the patient: He is thirty-one years old and has never had sexual intercourse, wherefore, he considers himself "abnormal" and believes himself derided and laughed at by all on account of this "abnormality."<sup>2</sup> His chief certainly has no suspicion of this "abnormality" and the same is true of the Mr. Nathansohn who does not know him at all. Now, the further associations of the patient: "The name Nathansohn was also familiar to me earlier ....I think that he studied at the same school with my brother; or no....they have merely been associated together somewhere ....no....now I know....some weeks ago I attended a masked ball with my brother; this gentleman was also present. He and my brother spoke to the same masked ladies, danced with them and paid them court. The ladies told my brother of Mr. Nathansohn, and Mr. Nathansohn of my brother." The Mr. Nathansohn and the brother were thus identified: they are both aggressively heterosexual, are successful with ladies; the patient, on the other hand, is very shy and anxious in the society of ladies and envies his brother. That has always been so since childhood. Memories of the patient's "first love" at the age of five or six years

<sup>2</sup> Six years before, the patient went through an acute hallucinatory psychosis, at which time he had many ideas of persecution and even now displays many plain paranoid traits.

come to the surface. They concern a four-year-old girl belonging to a neighbor's family, who, however, preferred the brother who was two years older than the patient. The experience led then by transference from the brother upon the father to incestuous love for the mother and to the "family romance."

The other fictitious name is "Jachimowitsch." "That, I am myself," says the patient. "Ja"—"chimowitsch," "Ja" in Russian means "I," "chimowitsch," "imowitsch," a name suffix.

Thus the two, for whom he had to work, are he himself and his brother. He thought he also had to work for his brother in the latter's student days. He had to help his father materially at that time. He had a poorly paid position in a shop with people who, as he thought, were materially helpful to his brother who was studying in the university at that time; for this reason, he thought he had to keep his position in order "to pay for his brother by his work." The brother himself, however, has always besought him to seek another position. Further, the little sum which he has paid his mother for his pension, he considers "a material help" for the father which he had to give instead of his brother, for according to his idea, it was the elder brother and not he, the younger, who should help the father. In this way, he had made his brother his debtor and considered himself as the injured one, the sacrifice. The psychological motivation of this improbable, almost delusional thought is readily understandable. The brother has really taken away from him something dear—his first, childish, solitary, long-ago love, the neighbor's girl. With him there has come about a displacement of the infantile erotic emotions upon material complexes. This displacement, I have very often found more or less outspoken in neurotics: in the struggle for money, the same emotions and affects play as in earliest childhood over the first object of love.

The patient is tormented by the thought, he may not have his work ready in the office, is good for nothing, knows and understands nothing, is mentally little developed, is therefore despised and ridiculed by all. From day to day he expects censure, he will be dismissed from his position in the office with a scandal, thinks he should rather voluntarily give up his position, etc. One of his most important motives for being ill is the wish to be dismissed from the office ("and they told me I was dismissed" in



the dream), to be supported by his brother, and in this way to compel the brother to pay "his debt." Then, he will continue his education in the high school in order to be like his brother in this particular.

The case affords at the same time an insight into the psychology of the paranoid ideas of the patient. The "Nathansohn" is suspected in true paranoid fashion of having laughed at the patient because of his sexual incompetency and to have injured him in his chief's estimation. The analysis discloses that the Nathansohn is identified with his own brother. Similar paranoid thoughts and ideas of reference the patient has in great number, but it is only *men* who laugh at him, despise or persecute him in any manner whatever because of his sexual incompetency, his backwardness in the life struggle, awkwardness, his inferiority in every relation. The analysis discloses, however, behind all the enemies and persecutors of the patient, always the brother or the father. "I am anxious in the presence of men and hate them" said the patient, "and with women, I am always sympathetic and pity them although I am ashamed in their presence." This passive masochistic homosexual anxiety is projected outward from consciousness upon the men and conceived as persecution. These emotions have been very strongly developed in the patient since earliest childhood. He was much spoiled by his mother, clung to her with a passionate love, slept with her in the same bed until seven or eight years old, suffered from pavor nocturnus until ten years old and in general, showed the typical picture of a fixed libido. In the presence of the father, he was always anxious, was cold, distant and hostile toward him. One of his earliest childhood memories is the following: "I was then still quite small, perhaps five or six years old. One evening, I was very lively and restless and my father was disturbed by my noisy play. He shouted at me angrily. I was frightened and in a moment I saw a black angel at the door with a great knife in his hand. "It is the angel of death" went through my mind and trembling from anxiety and fear, and sobbing, I fell on my knees before my father begging to be forgiven. Father could scarcely quiet me." This episode reminded the patient of the Biblical story of the sacrifice of Isaac which he probably already knew at that time. He identified himself with Isaac whom his father wished

to slay. He also always thought that he would be sacrificed by his father for his elder brother, the father's favorite. Such "attempts at rationalization" of his anxiety and his hate against his father have engrossed the patient since his childhood. The positive homosexual emotions, on the other hand, even in earliest childhood, came under a deep repression. But just these emotions have the highest social value, they become by sublimation the sources of all love for humanity, they afford the positive impulse toward cultural adaptation. Without them, the man becomes asocial. Hence in the patient, the strong mistrust, the eternal suspicion and anxious expectation toward every new man. His own hostility he seeks to keep away from his consciousness by projecting it upon the outer world but it reappears in consciousness in the form of delusions of persecution.

When I wrote this article, I had not yet seen Freud's latest work on Paranoia in the third volume of the *Jahrbuch für psychoanalytische Forschung* and did not know that the mental mechanism of this not quite typical case is characteristic of paranoia in general. I am so much the more glad to be able to confirm by this observation much which Freud says concerning paranoia.

## II. Homosexuality and Paranoia,<sup>3</sup> by DR. R. MORICHAU-BEAUCHANT, Poitiers, France.

The observation given below seems, although it is incomplete, to afford an interesting contribution to the study of the relations of paranoia to homosexuality, to which relations, Freud and Ferenczi have recently called attention.

Mr. X., forty-seven years old, teacher, married, father of three children, consulted me in March, 1911. I had known him for many years and held him in high and friendly esteem. He was a man of blameless habits and strongly religious. To his profession of teaching, which entirely occupied his interest and satisfied him, he is passionately devoted. For several months I could notice that his mood was changing, he became troubled and no longer appeared to be in his normal condition.

He came to obtain my help for an ordinary eczema. I then spoke with him concerning the changes which I had noticed in

<sup>3</sup> Homosexualität und Paranoia. *Zentralblatt für Psychoanalyse*, Vol. II, No. 4, Jan., 1912.

his condition and behavior and asked him whether at this moment he had any surmise concerning this change. Upon being closely questioned, he decided to tell me the following story which aroused in me the highest degree of astonishment.

"During the last year," so he said, "on a journey with one of my sons (who is sixteen years old) the latter shared a bed with me at the inn. In the night, I had a pollution which greatly disgusted me. I took pains to cleanse the bed linen in the fear that the people of the inn might think me guilty of gross immorality. Last autumn, I was in the neighborhood of P. with my two sons (aged seventeen and nineteen years). On one of our walks, which we took in search of mushrooms, at a place where we were somewhat separated from one another, I suddenly saw an individual coming toward us, the man said nothing but looked at me with a peculiar expression. Immediately, it came into my mind that he might have followed us in order to observe us and that he suspected me of immoral acts with the boys. One month there had also appeared an article in a socialist paper of P., in which it told of a citizen who had practiced fornication with boys and whom they were about to detect."

Our patient thought at once that this meant him and has lived since in constant anxiety. He thought his enemies were using this means to destroy him by complaints of immoral acts: On the street, the street-urchins observed him with suspicious glances; if he went past a building in course of construction, the workmen ceased work and made adverse remarks concerning him. He thought himself watched on all occasions; they spread the most evil rumors concerning his affairs. Once when he proposed to some of his pupils to make an excursion into the country to inspect the configuration of the land, all declined, as he said, with frightened expressions. Besides, he thought that his superiors were in a plot and wished to destroy him because they found him too religious and too simple in mind. The Syndicalists and the Free Masons had decreed his downfall for the first of April, it might be that a defamatory complaint would be lodged against him before the court, it might be that he and his children would be struck down by hired assassins in the darkness of the forest. He exercised the precaution therefore never to go out without a loaded revolver.

I tried in vain to show him the improbability and foolishness of his ideas. I could not convince him and some days later, he sent me a letter in which he gave expression to his fears and sought to induce me to testify to his innocence or to avenge him in case, as was to be expected, he should disappear on April first.

I have since seen the patient many times and could determine that his thinking ever revolved about this same idea. He spoke less but still often of immoral acts of which they would accuse him and of the resentment with which certain of his superiors and comrades persecuted him on account of his political and religious opinions and who aimed at his death.

I noticed also that his profession, to which earlier he had been extraordinarily devoted, no longer interested him; he wished repeatedly to obtain his transference to the retired list before the usual age limit had been reached and had also already spoken of this to his superiors.

Then he managed to live again in apparently normal manner. No one outside of two or three friends to whom he had mentioned something of his fears, suspected anything of his delusions which were related only to this one point. For the rest, he kept his reputation, enjoyed general high esteem and passed for merely a little neurasthenic.

I had no opportunity to question him concerning his past sexual life, though he had once admitted to me his strong need in this direction.

Some weeks later, when I became acquainted with the works of Freud and Ferenczi, this observation attained a very special importance for me and seemed to me to afford a confirmation of their conclusion. It does not seem to me doubtful that my patient had presented up to this time no kind of signs of his repressed homosexual tendencies. But when they appeared, they were most particularly unbearable to his intensely moral personality and were projected from the ego in the form of delusions which we have reported and which were related, not without reason, to accusations which others contrived against him since they correspond to self-reproaches which he had raised against himself on account of his perverse wishes and had repressed into his unconscious.

*(To be continued)*

TRANSLATION  
WISHFULFILLMENT AND SYMBOLISM IN  
FAIRY TALES

BY DR. FRANZ RIKLIN

TRANSLATED BY WM. A. WHITE, M.D.

OF WASHINGTON, D. C.

*(Continued from page 332)*

It may be added that the branch, like other objects: magic wand, the stalk of life, pistols, syringes, rays of from ten to fifteen centimeters long, the raised finger, play a rôle of absolutely like significance in the sexual symbolism of the mentally diseased.

*The German Cinderella.*—In the German Cinderella, that we have denominated as the type of wish-fulfilling fairy tales analogous to the dream, we come across at the beginning a similar symbolic motive to that of the "Little Hazel Branch."

Cinderella had a stepmother who neglected her in favor of her own two children in the usual way. The father once went to the fair and promised all three daughters to bring something back for them. The stepdaughters wished for beautiful clothes, pearls and precious stones but Cinderella begged him to break off for her the first branch that hit his hat on the way home (compare "Oda" and "The Little Hazel Branch"). This was a hazel branch. Cinderella took it to her mother's grave, planted it there and watered it with her tears. Instead of directly becoming a fairy prince like Oda's serpent or the bear in the "Little Hazel Branch," the branch grows into a wish-tree from which the maiden receives everything, the most beautiful gold and silver clothes and little golden slippers in order to please the prince and with the help of which she finally makes the wish-prince her husband.



*The Singing, Jumping Lark* (Grimm).—A man was going to make a long journey and wished to bring back presents for his three daughters. The youngest desired, in this fairy tale, a singing, springing lark (Löweneckerchen=Lerche=lark). Finally, on the way home, after a long search, he sees one seated in a tree, and tells his servant to get it for him.

A lion (Löweneckerchen=Löwe=lion) springs out (such a play upon words one might meet in a dream or in dementia praecox; children's songs and rhymes do the same) and threatens to eat the merchant for trying to steal from him his singing, jumping lark.

(A physician used to say to a patient with a sexual disease, "Here you are with your little bird (Vögelein), why don't you let it out!" In the dialect of our region the penis is the bill, beak (der "Schnabel," das "Schnäbeli"). "Vögeln" is the vulgar expression for coitus. I must return to these slang expressions in order to support the inductive arguments entered upon.)

Nothing can save him unless he promises to give to the lion what he first meets on his return home: "if you will do that, however, then I will give you your life and also the bird for your daughter." The story then goes on as in the "Little Hazel Branch." The lion is afflicted, however, with a different spell. At night he is a prince in human form, during the day time, however, he is bewitched and is a lion. At night the wedding is celebrated and during the day they sleep.

Mythology gives us some information about the spell that lay upon the lion.

"There is a universal belief, and a cult bound up with it, of the separate existence of the soul when it has left the body after death. Two phenomena of human life have occasioned this belief: the dream and death. Sleep and death exist in the ideas of most peoples as like processes and are therefore treated in poetry as brothers. While, however, after sleep, life returns, nothing is perceived of this return after death. Therefore they must be constant attendants of the body, the Fylgia (followers), as the old Germans call them, which abide somewhere else, and so arises the idea of spirits in nature, of the spiritual realm. To this knowledge of his double being man can only attain through

his dreams: in them he learns of the existence of the second ego. The dream-life also explains in the simplest manner the forces which are ascribed to the liberated soul: the gift to view strange places and distant times and to assume all sorts of forms. Through dreams man learns, according to general Germanic beliefs, his future. The dreamer sees many things in his sleep: the soul has left his body, tarried in secret and distant places, had intercourse with dead persons, taken all sorts of animal forms."<sup>9</sup>

The soul usually slips out of the sleeper in the form of a small animal when it goes on these dream journeys. He must not disturb it in this position for it would not be able to find its way back and then he would die.

With the idea of the dream-soul goes along also that of nightmare (*Druckgeitser*?).

"Out of the belief in the dream soul has grown the conviction that certain men possess the power to separate their souls from their bodies and take other forms."

"In the form of dangerous animals (wolf, bear, dragon) such men bring harm to others; therefore it is strongly punished by law. Here belong the witches and *Völven*" (*volu* = magic wand, *volvur* = sorceress). "They make bad weather, make men and beasts sick, are able to transfix people to a spot, and can take all possible animal forms."

In fairy stories they can, in the same way, wish men into other forms.

"In the belief on the changeableness of the human soul took root further the belief, widely spread over Germanic territory, of the werwolf (man wolf), that is a man who is able to take the form of a wolf." In fairy tales such werwolves are sometimes enchanted men who only at special times can lay off the wolf skin.<sup>10</sup>

The lion in the "Singing, Jumping Lark" stands also as the hero, in a number of other similar tales, under such a curse. In this kind of tale the prince or the princess is in the beginning under a hostile power and the wish-fulfillment consists in the

<sup>9</sup> Mogk, "Germanische Mythologie." Göschen, Leipzig, 1906.

<sup>10</sup> Mogk, I. C. The night-mare root of mythology calls for special treatment. The "Traumdeutung" appeared first in 1900. Laistner's "Rätsel des Sphinx" (Berlin, W. Hertz, 1889) unfortunately is based on a not very complete knowledge of the dream.

desire to avoid this influence in order to be united with the heroine of the story whom we have substituted in the wish-dream with the figure of the dreamer.

In the "Singing, Jumping Lark" the second part, which we did not follow above, deals with this theme.

The utilized mythological material indicates a new root out of which has developed the symbolism of the fairy stories in so far as it is mythological. It is the dream symbolism itself with the views developed therefrom by the dream observer, primitive man.

This knowledge is a great support for us; we are no longer surprised to find the dream, the fairy tale, and the symbolism of the psychoses all so related.

Several Icelandic fairy stories have motives quite like that of the "Singing, Jumping Lark," for example: "The Prince Bewitched into a Dog" (Rittershaus, "Neuisländische Volksmärchen").

*The Brown Dog* (first variant of this tale).—A king had four daughters of which the youngest was the favorite of the father. Once while hunting he lost his way (so commonly begins the entrance to the sphere of sorcery). He came upon a small house, in which there was only a reddish brown dog. He and his horse found good shelter. After he had left the house the next day the dog stopped him on the way and took him to task as ungrateful for not having expressed thanks for the hospitality. The king then had to promise him the first thing that he met when he returned home; it was his youngest daughter; the rest of it goes on as in the tale of the Singing, Jumping Lark. The husband of the daughter who had taken her away as a dog, sleeps with her at night as a man in her bed. Further she must bring a lot of proofs of obedience and faithfulness; the children were first taken away from her. Then she permits herself unfortunately to be persuaded to relate the secret of her marriage to her mother, who advises her to hold a light in the sleeper's face so that she can at least see it once. (One compares the corresponding act of Psyche in "Amor and Psyche" by Apuleius. The light serves thus to discover sexual secrets!) He awakes saddened; for he could otherwise have been delivered after a month; now, however, he has fallen into the power of his fiendish stepmother, who

has cast the spell upon him, and must probably marry her daughter. Then he gives advice, how help may yet come through his bewitched kinsmen, and disappeared.

She follows his advice, arrives at the right time at the impending marriage of her husband with the daughter of the sorceress, obtains for her magic jewels, which she wanted, permission to sleep alternate nights with the bridegroom. He was given a sleeping potion, however, each time by the witch bride. His neighbors called his attention to what was going on and he only feigned to drink this potion on the third evening, and at night, as he hears the moans and story of suffering of his true bride lying near him, his memory returns to him, he is delivered, and the witch's power is broken.

This tale, whose single motive in similar connection often recurs, shows us again, that the spell was cast on the hero by a hostile power, the reason being that he was to marry a rival of the heroine (*i. e.*, in the dream of the dreamer) and was unwilling to do so. That compares well with the delusions of certain patients, that their loved one is misled by others and taken away from them. The sexual rivals in the fairy tales are usually sorcerers and witches, who at the conclusion, through the wish-fulfillment of the fairy-tale dream, are very severely punished.

We do quite the same at night in similar circumstances with our own rivals in dreams.

An acquaintance had it in mind to woo a maiden. In the house of his admired he met other young people one of whom he suspected might also have intentions. After an invitation he dreamt, among other things, that he killed his adversary, with whom in waking life he was pleasantly related socially. Finally he shoved him under the piano (he himself is a good piano player) so that only the head projected, namely in the spot where otherwise the pedals would be found. Now in playing he tread upon the head of the poor rival with his feet!

As is fully represented in Amor and Psyche the heroine also here in the fairy tale of the brown dog is sensible of the embraces of a man with whom she sleeps but who she cannot see.

One is thereby reminded in the liveliest manner of fully analogous hallucinatory perceptions which our patients frequently relate.

One such patient experienced this connubial embrace clearly every night at two o'clock and had to answer it. That this automatism had always to appear when the clock struck two, as the symbol for the existence of two loved ones, depends upon a similar comical association, as that which accounts for the association of lark (Löweneckerchen) and lion (Löwe).

That the dog appears here as a sexual symbol in condensation with witchcraft as a double being appears, after the former examples, to be without doubt, and it is shown by such examples as that the dog is one of the commonest sexual animals, that is symbolic animals, for the masculine-sexual in the dream and in the dream-like experiences of the insane.<sup>11</sup>

The sleeping potion (in other fairy tales it is a sleep-thorn) plays, in the same connection as here, an important rôle in fairy tales, rarely in other significance, that is without dependence upon a sexual wish-structure. The being neglected for another, a rival, is here symbolically indicated in this manner, bearing throughout a character of dream origin. Through some means the spell is finally broken and the prince again recognizes the spurned bride by his side. The matter is so brought about that he has no blame for his forgetting and deserting, but the strange, bad influences are at fault.

In the "*Grumbling Ox-maw*" (Rittershaus, XI, p. 50) when the queen was dead and her husband appeared inconsolable, there entered the royal halls a beautiful woman with a goblet full of wine. She let fall, unnoticed by him, a drop upon the lips of the king. Then he arouses from his brooding, drains the goblet, and forgets his dead spouse. He now marries the beautiful stranger, who naturally is a sorceress and as a bad stepmother bewitches his only daughter in his absence and changes her into an ox-maw, which in this fairy tale always has the rôle and attributes of a human being. The ox-maw is delivered by a prince whom she promises to marry. The mother of this prince suddenly sees, on the marriage night, instead of the maw a beautiful princess, takes quickly the put aside covering, that is the maw, and burns it. (For the significance of fire see earlier pages; for the burning of the magic covering on the wedding night see the remarks on the

<sup>11</sup> Compare also Jung, "Diagnostische Assoziationsstudien," VIII Beitrag, p. 47.



fairy tale "Kisa" in the chapter The Transposition Upward, also the Icelandic Cinderella cited.) According to Rittershaus (p. 52) the drink of oblivion, which the sorceress gives to the sorrowing king, appears already in the Völsunga Saga; then further in the tale of "*The True Bride*" (Rittershaus, XXVII, p. 113). A royal pair had no children. When the king threatens to kill his wife if she has no child on his return from his voyage, she takes the part of one of his servants on his journey, without being recognized by him, and he takes her in his tent as the most beautiful of three women. She returns home unrecognized; she bore a daughter, Isol, and died. (So Isol is by fate made an especially conspicuous being.) Isol found later on the shore a small, very beautiful boy, in a box, named Tistram, rescues him and takes him to herself to espouse. And so Tistram is introduced as a wonder child. (Compare the finding of Moses by the daughter of the Egyptian King!) This motive frequently occurs in fairy tales and dominates a number of examples of sexual transposition symbols to be mentioned later.

The king marries a sorceress for his second wife. When he goes with Tistram on a journey she seeks to destroy the blonde Isol and to give her daughter, the dark Isota, to the returning Tistram to wife. When Tistram first inquires for his true bride the sorceress gives him a potion so that he quite forgets Isol and is willing to take Isota. Isol comes to the court as a poor maiden, and in place of the dark Isota who secretly bears a child, is obliged to ride by Tistram's side in the wedding procession, disguised as his bride but is forbidden to speak to him. In order, however, to awake the old memories, she says, as they pass an old ruin:

Formerly thou hast shone upon the earth,  
Now thou hast become black with earth,  
O my house (referring to her burned "Woman's house").

and upon seeing a brook:

Here runs the brook  
Where Tistram and the fair Isold  
Pledged her love and faith.  
He gave me the jar,  
Gauntlets I gave to him,  
Now can you remember well.

The prince will not go to bed with Isota that night until she explains to him what these utterances signify that she has given expression to during the ride. As she knows nothing of them she is compelled to go and ask the disguised Isol, whereat the bridegroom discovers the plot, remembers Isol and takes her for his wife.

Also in the fairy story of the "Forgotten Bride" that is met with in many peoples and in which usually a false kiss causes the forgetting. It is related in one of the Icelandic settings, that the prince, returning home, drank water (in spite of the warning of the bride!) from a golden goblet, and as a result forgot the bride.

In "The True Bride" (Rittershaus) we have a wish-structure of a sexual nature from the standpoint of Isol. Instead of the wish-prince being enchanted and changed by a bad power into a sexually symbolic form, here the forgetting of the bride is brought about by the sorceress, and the overcoming of the difficulty and the wish-fulfillment lies in this, that Isol is able to bring his memory back, similarly as the heroine in the "Forgotten Bride," through other means. In a Greek fairy tale<sup>12</sup> the princess also<sup>13</sup> escapes a dragon by letting herself be locked in a chest. This chest comes now into the possession of her beloved, who as a result of the mother's kiss had forgotten the bride. After a few days the maiden is discovered by him and he marries her (Rittershaus, p. 132).

<sup>12</sup> Schmidt, "Griechische Märchen, Sagen und Volkslieder," Leipzig, 1877, Pd. 12. "Der Drache," cited from Rittershaus.

<sup>13</sup> The above fairy tale is related to the chest motive. The chest, which is to be opened by the beloved, looks very sexually symbolic.

(To be continued)

## ABSTRACTS

Internationale Zeitschrift für Aerztliche Psychoanalyse,

ABSTRACTED BY L. E. EMERSON, PH.D.

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1. The Gottmensch Complex. Prof. ERNEST JONES.
2. The Psychological Analysis of So-called Neurasthenic and Similar Conditions. TRIGANT BURROW, M.D., Ph.D.
3. Moral Judgments as Hindrances of Psychical Treatment. DR. MARCINOWSKI.
4. Eroticism of the Posteriors. DR. J. SADGER.

1. *The Gottmensch Complex*.—Every psychoanalyst has had patients who, in their unconscious phantasies, believed themselves to be God. Such a megalomaniac phantasy is scarcely to be understood if one does not recognize the close relation between the idea of God and of the father. From a purely psychological standpoint the idea of God is simply an enlarged, idealized, and projected idea of the father. The identification of one's self with the beloved object is a regular thing and regularly takes place with the child in relation to its father. It is only natural, therefore, that a similar relation may evolve with respect to the heavenly father, God. The passage from a more obedient imitation to identification takes place very quickly, sometimes, and in the unconscious are practically identical. The minor prophets and preachers speak sometimes in the name of God with such overwhelming authority that one cannot help think but that in their unconscious phantasies they identify themselves with God.

These phantasies are not uncommon; naturally they are met more often in men. But women have a corresponding phantasy: they believe themselves to be the mother of God.

According to the author the principal root of the complex lies in an enormous narcissism. All of its characteristics come either directly from narcissism or are in close relation to it. Unmeasured narcissism leads inevitably to an overwhelming admiration of one's own

power and superiority, physical as well as spiritual, to a trust in one's own wisdom. Two psycho-sexual tendencies are especially closely bound up with this, autoerotism and exhibitionism. They are two of the most primitive tendencies, and as we shall see, play the weightiest rôle in character building. The opposite of exhibitionism, the looking and knowing craving, is always found with it and has its part in bringing about the end-result in character.

A negative characteristic, excessive humility or modesty, repressed, manifests itself often as excessive vanity or vaingloriousness. The strength of the fundamental tendency is often only to be inferred by the strength of the reaction against it. Bound up with narcissistic exhibitionism, with the wish to show the body, or a part of it, is the belief in the irresistible power of the body. This power, the same possessed by the Tabu king (Freud, *Imago*, S. 306-315), or the Sun and Lion Symbolism of Mythology, is for good or bad, creation or destruction, and thus is typically ambivalent.

Especially typical reaction formations are self-satisfaction and self-renunciation. The latter is commoner and more characteristic. Such a man is as unapproachable as possible and hides himself in a veil of secrecy. He will not live near others. Such a one told with pride of living in the last house in the city. They lay the greatest stress on private life, which is on one side the direct expression of autoerotism (masturbation), and on the other side a reaction of the repressed exhibitionism. There are, therefore, two elements in this tendency: the wish not to be seen, and the wish to be remote and unapproachable. The meaning of this wish is most clearly seen in its extreme form. The paranoic, King Ludwig, is typical. He began by imitating Ludwig XIV and finally identified himself with the sun as king. He would not speak with the people unless there were a separating barrier between him and them, and when he went out he ordered the guards to tell the people to keep in, lest they be killed by the effulgence of his glory. This can be explained only by his belief in the destructive power of the rays streaming from him and his anxiety corresponds, possibly, with repressed death wishes. We have here a modern version of the old Egyptian, Grecian, and Persian projection of the father as a Sun God, which idea also played an important rôle in early christianity. Bound with this desire for inaccessibility is the desire for mystery. Such a man is very slow to tell his age, or name, or business, to strangers. Such a man lived eight years in a Western city of America without any of his friends knowing whether he was married or not. Such a man writes unwillingly and ungracious letters. In spite of a strong demand for correct

speech, he seldom expresses his thought clearly and directly. His diction is characteristically long winded, involved, rambling, and so bombastic and dark that the reader can hardly understand what is meant. In striking contrast to this is the fact that the handwriting is generally clear and readable. On the other hand, with some of these people the handwriting is completely illegible. But in both cases the person concerned is full of overwhelming pride. That all these secrecies betray not only narcissistic values to the person involved, but also autoerotism in general, and especially masturbation is too well known to need emphasis here. The inclination to exclusiveness manifests itself quite clearly on the psychic side. Such people are unsocial in the wider sense. They take up only with difficulty any activity with others, be it politics, science, or business. Their ideal is to be "The man behind the throne." As is to be expected there is associated with this strong tendency to exhibitionism a complementary tendency, curiosity. Often one meets a higher form, a sublimation, of this tendency in the form of a great interest in psychology. If one is by nature endowed intuitively to look into the souls of others he will use it, whatever his calling may be. If he is not so endowed, he wishes he were and thus takes up psychology or psychiatry, or at least an abstract interest in such subjects. This wish to compensate for a natural defect gives us obviously the explanation of the notorious fact that psychologists of eminence so often show a stupid lack of knowledge of the human spirit. It explains further their constant attempts at finding "objective" methods of studying the mind, which shall be independent of intuition, and their antagonism towards such methods as psychoanalysis, which deliberately cultivates intuition. The flood of curves and statistics which threaten to suffocate the science of psychology bear witness to the distress of these people. Such an one is especially interested in short cuts to the knowledge of the human soul and turns with pleasure to such methods as the Binet-Simon tests, psychogalvanic phenomena, word association reactions, or graphology, in a mechanical manner and always with the hope to find results automatically.

A less direct result of narcissistic exhibitionism is the phantasy of omnipotence. Perhaps this is most closely connected with the feeling of the power of money. Such men set out to be multimillionaires and delight in the thought of their power. The characteristic sub-group in this relation is that of omniscience. This can be regarded as simply one form of omnipotence, for whoever can do anything, knows everything also. The path from the one to the other shows itself most clearly in prophesy. The difference between a god and a prophet is often indistinguishable (Mahommet!).



One of the worst characteristics of the type under consideration is the opposition to any new knowledge. This follows from the feeling of omniscience. There are two typical forms of reaction: (1) The one is to modify the idea, give it a new name, perhaps even spell it differently; (2) The other is to deprecate the newness of the idea, take away all emphasis distinguishing it from older ways of looking at the subject and finally maintain that one had always known it.

Of especial importance is the relation of the individual to time. Age, death, power, wishes, hopes are naturally of the greatest importance to one who holds he is omnipotent and omniscient. The relation to past time concerns his own memory. This he holds infallible. The ease with which he prophesies shows his feeling of power over future time.

Such people are interested in speech. They regard themselves as authorities in literary style. Two characteristics stand in direct relation to narcissism, their relation to advice and to giving judgment. They give advice reluctantly because of the responsibility. Religion is of the greatest interest to such people. As a rule they are naturally atheists, because they cannot allow the existence of any other god.

One of the characteristics of such people is the overwhelming desire to be loved. It is seldom expressed directly and manifests itself more through a striving for praise and admiration than for love. They busy themselves much in their unconsciousness with their own immortality whether it be a continuance of their life, or a series of rebirths. In general such people have a passion for romantic idealism often hidden under a glow of materialism or realism.

The castration idea plays a quite important rôle both in the form of castration wishes against the father and a fear of castration on the part of the younger generation. The latter is as a rule the stronger and lends naturally to a strongly pronounced jealousy against younger rivals. The obverse of this is seen in the desire for proteges.

Not all gods have the same characteristics, therefore the type varies according to the particular god the person identifies himself with. By far the most important of these variations attaches itself to the idea of God's son. The three principal characteristics are rebellion against the father, salvation phantasies, and masochism. In other words, an Oedipus situation in which the hero-son is a suffering savior. In this class the mother plays an especially important part and her influence shows itself in particular ways. Salvation can often be gained only by a terrible self-sacrifice, through which the masochistic tendency gets full satisfaction.

It is interesting to note that under the influence of the man-god

complex characters develop in two ways. On the one hand we have men who are truly godlike in their characters, and on the other, men who are of almost no use socially.

The single details of the above sketch are taken from different subjects. The author has never seen anyone who possessed all the characteristics mentioned. The unity is artificial.

2. *Analysis of So-called Neurasthenic and Similar Conditions.*<sup>1</sup>—

For a long time scientific medicine has had a deeply rooted opinion as to the nature of neurasthenic and similar conditions. The time has come to consider critically this picture of the illness and the medical view from which it has arisen.

Etymologically, neurasthenia naturally means an exhaustion of the nerve tissue. This change is either chemical or molecular and thus neurasthenia is essentially an anatomical process. From the standpoint of physiological pathology this definition is sufficient. But is the clinical picture actually such as one might expect?

Observations were made under the unfavorable conditions of an unquiet out-patient department and with occasionally only weekly visits, instead of daily.

A case is that of a woman of forty-five with the typical syndrome usually called neurasthenia.

From earliest youth the patient led a quiet secluded life. She had to work hard and was burdened with cares and duties. As she herself expressed it, she was never allowed "to be like other girls." Until four the patient had always felt well. At this time, however, she began to lose strength, which manifested itself in physical disturbances, on account of over-exerting herself to help a sick sister and her two little children.

In the beginning her principal trouble was a general weakness, a bilious attack with pain in the back and groin. A medical examination found no cause, and then, as so often is the case with women, the trouble was laid at the door of the abdominal organs. And she was treated like so many by means of an operation. This interference consisted in removing the uterus and the appendix—also a floating kidney was fixed. All this however did not reduce the symptoms in the slightest. These symptoms really lacked characteristics that would permit their being explained on an organic basis. Under these circumstances the psychoanalytic method discovers the weight-

<sup>1</sup> Partially presented at the meeting of the American Psychological Association, Washington, D. C., December 29, 1911. Fully presented at the Meeting of the American Psychoanalytic Association, Boston, Mass., May 28, 1912.

iest unconscious affective tendencies which are always striving for expression and satisfaction. When these instinctive tendencies are blocked they take substitute satisfactions—or, are bound up, with *organically associated relations*.

An analysis of the dreams of the patient showed that the principal content of constantly recurring dreams was about marriage and maternity. This showed that the complexes of the patient were principally concerned about sexuality. She dreamed, for instance, that she received attentions from some young man, presents, flowers, notes, and love tokens,—and also that she held a child in her arms, that she conceived a child, that she was pregnant and carried a child, that she bore a child, etc. Often she identified herself in her dreams with her sister, and had husband and children. In over a hundred dreams there was not one which did not show, with the help of analysis, this tendency.

A close observation showed that her symptoms had a striking similarity to those of pregnancy: headache and nausea, especially in the morning, a feeling of weakness; pains in back and limbs—the sensations of weight and fullness in abdomen and legs thus making it hard to go up and down stairs.

The patient had a long and complicated dream, the details of which, on association, showed close connections with babies, pregnancies, and births, and awoke feeling "nervous" and with severe pains in body and back, which lasted the whole day.

Many other dreams are related with an account of the following symptoms showing the close relation existing between dreams and symptoms.<sup>2</sup>

It is not possible, however, to give an adequate account of the closeness of this relation without going very deeply into details.

The significance of this whole work shows that while many, if not all, of the symptoms of neurasthenia cannot be adequately explained on an organic basis, they can be adequately explained as the result of unconscious tendencies and desires striving for expression. These unconscious processes are most obviously laid bare through the analysis of dreams, and the psychoanalytic method, as a whole, is a way to the most profound scientific study of neurasthenia possible.

3. *Moral Judgments as Hindrances of Psychical Treatment*.—It is obvious that in psychotherapy no greater difficulty is known than the moral evaluating of the facts learned. Thus patients enter into personal relations with the doctor.

<sup>2</sup> See *Dreams as a Cause of Symptoms*, by G. A. Waterman, *Journal of Abnormal Psychology*, Vol. V, No. 4, p. 196.

The neurotic, just like a child, demands love from all, and reacts strongly and personally if he knocks against any fact that he thinks means a denial of the doctor's love. About him he is always thinking and dreaming. The self-reliance of the patient comes in question here, the more he doubts his own personal worth. There thus comes about either the positive or negative Übertragung, or transference, according as he reacts with love or hate. A third motive, a secret feeling of guilt, may lead the patient to say: if you knew me as I really am, etc. and this leads to reserve and repression. This impatiently waiting for a proof of personal moral evaluation is obviously (so thinks the author) a great hindrance to the treatment, as soon as this results in, or leads to, the laying bare of the patient, including his loves and hates.

The rest of the paper is largely an emotional reiteration of the above position. The position taken by the author is only correct if one understands that he means by a "moral evaluation," condemnation. Obviously a patient condemned is a patient lost. But the doctor cannot refrain from making a decision on the character of concrete acts, as moral. He needs, however, a wide conception of morality, and a keen discrimination between what is bad, objectively, and what is bad, morally.

But instead of a passive, merely-looking-on attitude, being the best, as the author seems to suggest, a positive sympathy and relative approval is the only attitude likely at all to lead to good results, even to the getting of "facts."

The author says, "The reasonable patient says to himself: I want above all things to get well; I will use this man's knowledge to the utmost; what he thinks of me in general is all one to me."

The author seems sublimely oblivious of the fact that if the patient had any such superior attitude to another's opinion of him, he would have no neurosis at all. A "reasonable" patient is a contradiction in terms. If he were reasonable he couldn't be a patient. Hence it is the office of the psychoanalyst to overcome his unreasonableness by positive sympathy and efficient identification of himself with the patient, so that the needed personal facts can be learned and openly considered, evaluated, and finally acted upon.

As Freud has proven, and as Jelliffe shows in his paper on "transference," the sine qua non of a successful psychoanalysis is a positive "transference" finally generalized and sublimated.

4. *Eroticism of the Posteriors.*—From among the numerous people who have a more or less anal eroticism, the author selects a group distinguished by special characteristics. There are people whose sex-

ual feelings are less attached to the rectum than to the continuation of that zone, the buttocks, and, in part, the thigh. There is a close connection between anal eroticism and posterior (Gesässerotik) eroticism. In some cases it is but a continuation of anal eroticism. The right to this new and apparently superfluous terminology lies in its specific symptoms, and especially in its relation to two of the most frequent perversions: homosexuality, and flagellation.

As the name indicates, a person afflicted with this disease shows a principal or exclusive sexual interest in the buttocks or its neighbor the thigh. Often there is an organic predisposition in especial fullness, massiveness, and strength of these parts. Inheritance and education act similarly. Not only do the parents and grandparents possess a fullness or strength of these parts, but they also show their affection often by patting the children there. The mother, not infrequently, kisses the baby there, strokes and caresses, or even bites it there, and later, when the child has grown up, cannot refrain from giving it a little pat on this place.

Such persons begin to show in their earliest years, at the age of three or four, an especial interest in the posteriors of children and grown-ups. They manifest often the greatest shyness in getting glimpses of these parts: peeking in the bath-room just as the mother gets into the bath, or in the dressing-room when she is undressed, or run suddenly into the bedroom just as she is about to have a douche. Later they show a great pleasure in exhibitionism between sisters or playmates.

It appears that the posterior serves for perversions better even than the actual sexual organs, and people with strong posterior eroticism act as if it were the genitals, or as a form of fetich. Thus there are not a few men who, on the street, observe the posteriors of girls more than their faces. And girls, with such parts highly developed, act in such manner as to show it off to best advantage. They act coquettishly with these parts, through skilful motions, and hold up their dresses in such manner that their purpose is clear. A male patient said that on the street he always looked at the posteriors of girls and women.

Many pederasts love youths or men in very tight garments, liveries, or uniforms, which show in plastic form the buttocks and thighs. Especially preferred, they all say, are footmen, hunters, grooms, soldiers (in Austria the Hungarian Regiment especially), conductors and policemen.

But perhaps the most important rôle played by this form of eroticism is in flagellation. Here the muscles quiver and twitch almost



coitus-like with the painful strokes. The changes in the skin, the streaks, the reddening, swelling, or at last the blood running down, are perceived by the true flagellant with great pleasure. This eroticism of the muscles often reaches finally almost to an orgasm. Many feel at the same time an intensive passion in the genitalia.

Many flagellants have said that as children their first sexual feelings, or indeed erections, were noticed when they saw sisters or schoolmates spanked on their naked backsides. In other cases there has been the same thing take place when they read of striking the slave in Uncle Tom's Cabin, or in reading the history of culture.

A homosexual flagellant told the following: "In my fifth year I had a sailor-suit made of thin linen. My twelve-year-old cousin loved to trot me on her left knee, in this dress, and thus bring her knee under my genitals and posterior. Through the thin dress I could feel her leg and its warmth very pleasantly and never could get enough of this game."

The tendency that nearly every one has of giving another, bending over, a slap on the bottom, goes back to the time when his mother used to give him a sort of caressing love-pat there, which was not unpleasant. A patient said, "In my dreams it is characteristic that I do not resent blows by my mother."

A close relation exists between posterior eroticism and narcissism. One of the roots of this lies in the early adoration of the mother. Another form, especially in boys, is associated with an over-valuation of the genitals, and in both sexes is related to the love pats of the mother. When a little boy puts on his first pair of trousers the admiration of the family tends to narcissistic over-valuation of the self.

In conclusion the author gives three symptoms of eroticism of the posteriors in a young student twenty-six years old, of a strongly anal erotic family. A part of the analysis follows: "In school I had a strange habit of leaving out whole letters in writing. The teacher called it an 'omitting illness'—"Did you leave out special letters?" "As to that I cannot remember—but something else I do remember: in the last year it happened that I wanted to write 1781, but I actually wrote 1871, thus reversing the numbers."—"That is a symptom of your eroticism of the posteriors. You really reversed the genitals, for you are not interested in the front side, only in the posterior."—"I wished, for instance, to write 'Abend,' but wrote instead 'Abnd,' omitting the e, or what is more significant, leaving an empty space."—"Hence two halves and an empty space between, i. e., the backside. Do you usually omit the letter in the middle of the word?"—"That I cannot affirm, but probably."—"How was it now with the number

1781?"—"I don't know"— $1 + 7 = 8$ , and the 8 lying down ( $\infty$ ) represents the two buttocks, with the anus in the middle. 1 stands for your member, and you like, you have told me, to stick the penis between the buttocks."—"Yes, I thought in the third Gymnasium class that it would not be bad if one could stick his penis backwards in his own anus."

Here then are three symptoms of posterior eroticism in this patient: (1) Reversal of a number because of a secret wish to use the posterior as a genital; (2) omitting a middle letter in order to have two halves and an opening—buttocks and anus; and (3) a number as a symbol of pederasty. There is needed further experience in order to establish this case or to supplement it.

### Zentralblatt für Psychoanalyse

ABSTRACTED BY DR. C. R. PAYNE

OF WADHAMS, N. Y.

(Vol. III, No. 1)

1. Psychology of Alcoholism. Dr. OTTO JULIUSBURGER.
2. Masturbation in Girls and Women. Dr. H. VON HUG-HELLMUTH.

1. *Psychology of Alcoholism.*—Juliusburger points out that while the apparent causes of alcoholic overindulgence seem to rest in the social life and customs, the real impelling causes lie in the unconscious of the individual. He does not agree with Ferenczi's statement that an enforced decrease in the use of alcohol in the German army had been followed by a corresponding increase in the number of persons suffering from neuroses and psychoses. Homosexuality seems to be one of the important unconscious causes of alcoholism. One prominent action of the alcohol is the abolition of repression, deadening of the higher nature, allowing the lower repressed instincts free play and satisfaction. This is especially plain in many criminal acts committed under the influence of alcohol in which the sadistic instinct can be distinctly seen. Although the article is of considerable length, it does not shed much new light on the problem under discussion.

2. *Masturbation in Girls and Women.*—This writer, being a woman herself, is able to give a clearer insight into the phenomena of masturbation among members of the female sex, infants, girls and women than a man could do. She compares the condition in the two sexes,

brings out some peculiarities of the practice among females and discusses its prevalence, etc., but seems to omit the important point of what effect masturbation has upon the health of the individuals.

(Vol. III, No. 2)

1. Contributions to the Knowledge of the Child Mind. DR. S. SPIELREIN.
2. Characteristics of Lecanomantic Divination. HERBERT SILBERER.

1. *Knowledge of the Child Mind.*—The author contributes three brief analyses, two of boys and one of a girl, which show how early and intensively the child becomes interested in the problems of the sexual functions, in particular, the origin of children. The close relation of anxiety symptoms to this early contact with sexual problems is well brought out. The development of scientific interest from sexual curiosity is also clearly shown. The results of all three analyses confirm the findings of Freud in his "Little Hans" case.

2. *Lecanomantic Characteristics.*—This is concluded in the next number and will be reviewed there.

(Vol. III, No. 3)

1. Reflex Hallucinations and Symbolism. DR. H. RORSCHACH.
2. Characteristics of Lecanomantic Divination. HERBERT SILBERER.
3. The Question of Psychic Determinism. FRITZ VAN RAALTE.

1. *Reflex Hallucinations and Symbolism.*—Rorschach discusses the relationship between reflex hallucinations, such as optical-kinesthetic and kinesthetic-optical and symbolism. He gives several examples from schizophrenic patients and then proposes the question: Is a definite optical impression utilized for an hallucination because it has previously been recognized as symbolically applicable in such a case or is the impression used as symbol because it has created this hallucination. To this, he says, no general answer can be given since the hallucination-type of individual must be taken into account. In some cases, the author believes that the kinesthetic sensations which are awakened by the optical picture named, seem to form the source of the symbolism.

2. *Lecanomantic Characteristics.*—In this article, Silberer takes up the general discussion of the data gathered in his investigation of lecanomancy in one subject; the actual analyses were published in the *Zentralblatt*, Apr.-Aug., 1912. He takes up in considerable detail

the patient's reactions to one hundred test words used in a word-association experiment employed after the lecanomantic experiments were ended. These reactions in the light of the previous analyses give very interesting glimpses into the workings of the complexes in the patient's mind. The whole investigation shows plainly how the subject's visions when looking into the basin of water (similar to crystal gazing) are entirely dependent upon complexes within her own mind. Silberer expresses regret that the series of experiments was interrupted by the subject's leaving the city before the psychic material could all be worked over. He points out that his results must be understood to be provisional rather than final as he has applied his method to only the one case.

3. *Psychic Determinism*.—Van Raalte describes a case from his own experience of an error in writing clearly determined by the unconscious forces of his own mind. This is another confirmation of the principles laid down by Freud in his "Psychopathology of Everyday Life."

## BOOK REVIEWS

THE MEANING OF GOD IN HUMAN EXPERIENCE. A PHILOSOPHIC STUDY IN RELIGION. By William Ernest Hocking, Ph.D., Yale University. Yale University Press.

This book is a profound enquiry into the nature of religion and its value to human experience. The study is divided into six parts. The first part enquires briefly and at once into the nature of religion whether it is found in intellect or in feeling and then what its worth as revealed in its most evident effects. This nature may itself best be studied by examining its fruits in the world. The effects of religion, however, in human history, productive as it has been of peace and war, of nation building and nation destroying are too contradictory to make it possible to know it by its utility. It is not so well in its utility as in its fruitfulness as "the fertile parent" of all the arts of human life and society, producing them and maintaining them, by a letting-in process or osmosis between the human soul and the Whole beyond.

In an individual a religious attitude is easily recognized, as if an invisible relation to an objective Reality give him a freedom and originality, even while exerting over him a compelling power, which make him a universal authority. He possesses already the source of worth and certainty, which possession marks religion as "anticipated attainment" of that which is the goal of his slower striving. The disposition or attitude of mind which this involves lies not in knowledge but in feeling.

Here then is the second part of the discussion, the relation of idea and feeling in religion. Religion has seemed to transcend all idea of it, therefore men look for further foundation than idea for faith. Comparatively and historically considered religion seems to spring from something beyond idea, which judgments of religion are the products not of religious instinct alone but even of "an acquired scientific instinct" in which, too, we are led to feeling as the root of religion. In the realms of the various sciences consciousness or feeling seems to be given a higher place than facts. Psychologically facts are real and valuable only as they enter the conscious self; biologically the intellect is only a later instrument of consciousness which itself lies farther back in feeling; pragmatically



since that which works to form value is feeling-consciousness rather than fact, feeling must be of a higher degree of reality than idea; while in the critical current of thought ideas have come to be judged from the outside because something greater than the idea lies outside and around it. Thus it is feeling that gives to religion its active value in life. However, though it may be argued that religion has its origin in feeling and in another kind of feeling its satisfaction, that in pure feeling a soul may be content, the religious consciousness has yet felt the necessity of expressing itself in idea even if by so doing it has brought religion down to materialistic and so inadequate idea. May not a further hypothesis be made, that feeling finds further idea beyond it, a still higher authority, and therefore in religion idea and feeling are finally united.

Feeling is actively already begun, a reaching out of an end, a pushing toward an object which when found becomes object of consciousness or knowledge, which is the realization of the value of consciousness found in feeling. In religion, then, as in all realms, feeling and idea are but successive stages of the same thing, neither being complete without the other. Religious feeling must rest at last in knowledge of its Object.

Idea may seem too rigid to express feeling but in truth even in its fixedness it accommodates itself to shifting reality as we incessantly construct and re-construct our idea-connections. Nor can it be objected that idea is inadequate because finite for every idea is infinite in its capacity and aim. Embracing the Whole at once and on each such idea we spin out our idea combinations and distinctions. Real Object is beyond all our feeling so that beyond idea which is subservient to feeling is the Idea and all feeling values are determined by reference to this one Idea. The finding of this reality for value standard is a matter of will: The will must be lifted up and carried on by a reality beyond it. But though there is room in religion for the creativity of our wills in our attitude toward religious truth and for a determination to take the whole as it is, there is still the independent fact of the Whole which must stand beyond our wills, and which is known by experience, an experience other than sensation. At the end of this discussion is inserted a note on Pragmatic Idealism in which our author denies that reality has no independence of our wills. Reality is what our wills make it and much more. The ideas and purposes of the Idealist can come only from an experience of independent reality.

Part Third is concerned with Our Need of God. It is a "series of meditations" undertaken to enquire what kind of a world would

satisfy our wills and to find in this enquiry some knowledge of reality itself. We need first a Monism that gives unity to the pluralistic tendencies of the world, a unity found in "a belief in a Reality that makes for rightness." We need an Absolute which is the Changeless, Eternal fact "under whom we are free to develop as under a familiar canopy," the principle of change we need being furnished by ourselves; but not One as various philosophies have found Him subjective and reflexive only, rather One who functions prospectively, too.

Though the fact of God's existence is already fixed our knowledge of Him must arise from evidence of Him in nature and in the experience of the whole of human experience. All things to be understood in their final meaning must be viewed as if by one outside experience or by us in association with such a one. The human will creates for itself such an association or companionship to discern later in experience that just such a God already existed.

This experience of finding God or how men know God forms the subject of the fourth division of the book. We must not neglect in the first place the original sources of knowledge of God. Man realizing first that there are things of which he is ignorant is cut off from activity by fear and awe. Then knowing that Another knows what he cannot he is again at one with nature. Our first knowledge then of God is knowledge of Another Mind, in which Mind and its knowing we can touch all experience and pass upon it.

Our knowledge of other minds is built up only through experience of social mind, which experience must come through revelation of other mind in its objective expression in the physical world. This social experience is continuous. If two beings can have a common experience it implies that they have always had some experience in common, some common field in which they can approach each other. The knowledge of the Other Mind is thus a knowing of this world, known thus socially and experienced continuously in common with another.

Nature in its seeming obstinacy and independence is a revelation of Other Mind, for it through sensation corrects my idea, advances it, balances it, creates myself through sensation as if another mind were doing it. Since nature creates self she is endowed with self-hood, is an experience of Other Mind. Space, energy, the qualities of nature belong to us all, outlast us all, so come from the Other Mind beyond us all. We reach thus a Realism of the Absolute which impresses itself upon nature giving it its objectivity. This Other cannot be other minds whom I meet with myself for they are dependent as I

am on the Other Mind revealed in nature. My knowledge of them is uncertain. Nor can it be the sum of such minds for we communicate because we are already one "in some prior unity" and furthermore other minds like myself are passive to experience but know the Other Mind when we find it working actively, creatively upon us. We cannot have social experience unless we find in the objectivity of nature the communication of an active self. This knowledge of God is present chiefly in a sense of stability and certainty "as the Other Mind which in creating nature is creating me" and through this knowledge of God I can know other men. This is the literalness of the God idea that God is a God of physical nature, a God through nature creating ourselves. A realism we must have for our Idea. Finding God, therefore, through self and nature, which I have found real in experience, my idea of God is an experience of God, and having by certain knowledge, Self, Nature, Other Mind, we know God who includes these three.

In the gradual development of the knowledge of a God predicates are made which must be corrected and altered as knowledge increases until man comes to know Him as the moral God. As the Other Mind He is the personal God; as the Whole including man He is Law. If in the knowledge of God we have found our fellow-men there is a companionship to be found also with God Himself. But here entering the personality of God, the development of religion centers more upon certain individuals who become for others authoritative in their experience.

It is in worship that men have this experience of a God and this forms the theme of Part Five. Worship is more than reflective thought. Thought looks at God objectively but worship seeks to bring Him in very presence into experience into our wills, opening up the very substance of the soul revealing it to itself. The aloofness from the mass to which this has led certain ones throughout the history of religion has given to this experience the name of mysticism and attached opprobrium to the name, but the truth in the experience inspiring many has shown it to be a necessity of religion. Mysticism must be understood not only in the report of the truth revealed but in the psychological attitude with which this truth is approached. The soul desires to get into relation with the Absolute because of a love of God which would reach Him and know itself in the light of God and would know the foundation of life, which knowledge and experience seems to come to men through worship. It is "an act of recalling oneself to being." Worship must first see self but self which out of its dissatisfaction with the world and then out of its experience in worship becomes socially creative.

Worship consists first in a preparation by a "purgation" of outward things, by meditation, in which the soul brings itself to a voluntary passivity before God ready to be lifted by Him into the last stage, an understanding with Him of this world. This experience psychologically interpreted falls within some law of rhythm, a law of alternation found in other normal experiences and activities—the "fundamental method of growth." It is a "discontinuity in experience" by which we alternately leave for a time that which is tried and known to enter into the unknown and then return to the known to connect our new experience with it. We must frequently leave the part which we are pursuing and orientating ourselves from it return to the whole but again we shall lose the practical value of life unless we come back in turn to our partial, individual activities. In worship, then, we pre-eminently recover this measuring of value with the Whole Idea adding "unity and self-consciousness to the whole body of our spiritual recovery." The mystic or worshipper comes into the presence of the Whole and has this viewpoint into which to receive the world. This is the answer to prayer.

With this new viewpoint rekindled the worshipper must return to the interests of the world. His place now as a creative soul is discussed in the sixth and last part of the book, *The Fruits of Religion*. The worshipper returns to the world first to reiterate old truth, which has become newly his through his experience. But he must become also a creative knower in the new light in which he now knows the world. First then arises dogmatic creation out of his judgment colored by the presence of God and a sense of His will. In the creativity of the new there is first an arousing of one's self in a heightening of a consciousness of former experience which is now newly related to one's self. Only in man "through alliance with the Absolute" is the reflexion necessary for this possible. "He who would create must do so by looking at the Whole." In this way the creativity or fruitfulness of religion comes through worship.

The mystic must be, furthermore, a prophet. His creativity must be historic action. "Happiness is the idea of the Whole in unhindered operation upon experience." We cannot find happiness in Stoical independence of experience and self-sufficiency toward it, nor in a vicarious or altruistic attainment, which by separating us from our immediate concerns leaves us yet unsatisfied. Rather "we must have a power over facts even in the midst of finite circumstances. We need then the "prophetic consciousness" which is a promise that our acts are to have validity, to hold good in the future. This gives a sense of power, of attainment already in effect over other men, power over

matter. In presence of this "things grow" as in presence of God.

Our lives may have some total historic meaning, which can be brought to consciousness and to valid expression. This must be realized in knowledge of oneself and of the world through relation to the Absolute. History is the mystic's expression of his certainty. It is only by living out in history and experience now that his immortality is won. This prophetic consciousness must have an environment in which it can thus live out in history. Here arises the purpose of the religious institution through which "religion brings to the soul its moral ideal and the kind of a world in which it can assert itself bringing men to singleness of mind and purpose." Such an atmosphere and such an environment have been accomplished by actual deed and in such we live.

This is in brief the argument of the book, a carefully developed philosophy of the religion founded in the Absolute which is the ultimate Reality and the personal God functioning in human experience. Our particular interest lies in the value of the hypotheses and conclusions of the book in their bearing upon the human soul from the psychoanalytic standpoint. With the insight that psychoanalysis gives into the diversities of the needs and of the working of different individuals it is easily understood how this philosophy can meet and strengthen the faith of many in the Absolute God and establish them more firmly in an active, efficient religion while with others it fails. There is throughout the book an assumption of the existence of the Absolute One, the Whole in relation to whom the individual religious man receives his peculiar mark of strength and authority, and in union with whom religion maintains her creative power in the world. Carefully and fully as the proof of such an Absolute is carried out, the existence of such a One, the Eternal, Un-Changeable One, the God demanded by the will of man, this proof fails to be convincing to all. The social experience of the existence of other minds does not necessarily reveal an Other Mind above and beyond this social experience; nor is it clear that the objectivity we find in nature and its apparent action upon one's self must depend upon an Absolute Creator, the Whole, in whom we must view other minds and nature. The ontological argument even as elaborated here seems indeed "some leap from idea to reality" as a proof of God. The final step in the argument, how man finding the unreality of nature and self thus has experience of Reality beyond, this step is not made clear.

There are many to whom this proof of God through the experience of a Reality through idea would be sufficient. Herein, then, lies the value to many of this system of philosophy. The Absolute, this



Changeless, Eternal Reality to whom in worship man must return, in relation to whom as the Whole his world must be valued, from whose presence with this re-valuation of his partial and individual activities he goes forth to creative work in the present and for immortality, this God is for them necessary and sufficient. They must have an Absolute God who is in this form but "a heightening," a refunding of their own desires and psychical needs, furnishing thus "a familiar canopy under which they are free to develop," a "Reality that makes for rightness." One in whom their own failures and weaknesses and the imperfections of their world may find satisfaction and final adjustment. Instead of recognizing the Absolute God as such a projection of the mind of man from the first attempt of primitive man for a sublimation of his primal instincts and desires to this highest level which culture has attained, our author presupposes throughout such a Reality to exist to which the mind of man has reached out and whom it has apprehended in certain sudden revelations of unique vividness and convincing experience.

There are many, however, with whom such a sublimation has failed and here this system will not meet the pragmatic test for all. The author indeed in his preface denies the validity of the positive side of pragmatism, that all that works is true, but admitting the negative side we find by that alone in our knowledge of many a soul in its psychical struggle that such a philosophy fails to work and therefore cannot be true for all. It has become all too evident to many a soul that this God is but a product of man's mind and they see clearly that He is but a projection of themselves, an object in whom they find the very desires and instincts which they must in an independent way work out into spiritual life; this sublimation impossible here because of the very objectivity of these as projected in Him. Worship can be for such no coming into relation with such a God where only they would find the infantile satisfaction and comfort which would serve to enhance the desires and phantasies upon which the introspective self is too ready to nourish itself. Though in a note on Leuba's theory Mr. Hocking criticizes the idea that the love of God is primarily a sexual love yet it is the testimony of psychoanalysis, which has examined the disturbances wrought by the unsuccessful attempts of those for whom the sublimation of such a religion fails to work, that man's idea of God and his turning to Him arises out of these fundamental instincts and desires of our natures; and psychoanalysis confirms both the failure of this faith in the Absolute God to transform these strivings and desires for some souls and at the same time its success for those with whom it works in a com-

plete and effective sublimation through which those who can use it become fruitful and creative in the world.

The author has added a note on the unconscious or "subconscious," rather, as he terms it in which he divides the "sub-conscious" into two parts, the "allied subconscious" which contains the habits and instincts making up our character and the "critical sub-conscious" which "maintains an existence of protest" recalling at times our conscious life from too great concentration upon external objects and ideas, bringing us back to our natural selves and thus getting again our relation to the Whole Idea. Not alone much simpler but more true to the fact is Bergson's picture of the unconscious, an undivided whole, the vast deposit of the conscious life admitted beyond the portals of consciousness only in so far as it is useful for our present purposes. As such a deposit, a product of our conscious life it is a product of our character, too, but is not that character itself, which has rather risen upon and beyond it. As to its critical function in bringing one to one's true self and in relation to the Whole Idea let one give himself to a clear and honest penetration into the unconscious as it reveals itself in dreams and imaginings when the vigilance of the conscious is relaxed and he will find there the mighty pressure of the primal instincts and desires seeking expression and satisfaction, restrained and prohibited by the cultural necessities of our conscious life. It is not the insistence upon the Whole Idea of the Absolute God, but the great whole of our being seeking its expression, that which in fact must find its transformed or spiritual expression in active creative life. If this is most effectively found through such a philosophy of religion as that before us then this has a truly useful function in the world. That this is of such service to many we cannot doubt, but it cannot be to all.

L. BRINK

THE BOOK OF THE DEAD: THE PAPYRUS OF ANI, SCRIBE AND TREASURER OF THE TEMPLE OF EGYPT, ABOUT B.C. 1450. By E. Wallis Budge, M.A., Litt.D., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. G. P. Putnam's Sons, New York.

The anticipation of pleasure and profit with which one takes up these new volumes of Mr. Budge is more than justified on a closer acquaintance with them. We must first content ourselves with a brief outline of the plan of the book. It is the former part of the double title to which the author first devotes his attention. Mention is made of the various Recensions of the Book of the Dead found in the later

dynasties of the Egyptian Empire, but all compiled from the early sources of funerary literature found in the more ancient Pyramid Texts, but doubtless even here repetitions of written and recited texts in use in that still further antiquity which is lost in the obscurity of the receding, unexplored past.

Among the Recensions it is the Theban to which the author gives especial attention, the one in use from the eighteenth to the twenty-first dynasties, and inscribed in various papyri of the period. One of these, the Papyrus of Ani, is the special subject of these volumes.

After this brief history of the Book of the Dead and a description of the entire Theban Recension, Mr. Budge devotes some space to the beliefs as found in the Book of the Dead, more briefly and with more limited reference to their funerary character than in his "Osiris and the Egyptian Resurrection."<sup>1</sup> He begins with the legend of Osiris briefly stated and given from the Greek legends, for as he says there is no connected account of this in Egyptian literature, only constant reference to Osiris showing that all concerning him was "universally admitted fact" needing no explanation. The legend is supplemented with quotations from the Book of the Dead and other texts. The ideas of the Egyptians concerning eternal life, God and the gods, and of the abode of the dead, as found in this funerary book, are given followed by a descriptive list of the gods of the Book of the Dead, of the places mentioned therein, and a ritual of funerary ceremonies performed for the dead, who identified with Osiris were the beneficiaries of rites identical with those performed for the god.

Having thus prepared the way for a fuller understanding of it the author comes to the Papyrus of Ani itself, and we feel, as throughout the book, that he has opened up the treasure house of his abundant knowledge and resource in things Egyptian making available to the general reader this portion of the ancient past in so instructive and delightful a form and manner: making it not a dead but a living past.

A supplement to Volume I contains a series of beautiful plates, thirty-seven in all, which represent the facsimile of the original papyrus, the texts and the illustrative vignettes with the rubrics, all of which are made intelligible by a most detailed explanation, which fills the latter part of the first volume.

The second volume contains the text alone of the papyrus with extracts from other papyri amplifying the meaning, in hieroglyphics so clearly arranged and printed that no one can fail to follow them with at least some degree of understanding and interest and one al-

<sup>1</sup> Reviewed in the *PSYCHOANALYTIC REVIEW*, Vol. I, No. 3.

most forgets the difficulties that have been overcome before such a rendering of the original text could be made, or such a translation effected as accompanies the hieroglyphics on each page and carries the reader directly into the realities of these funerary texts, as they appealed with vital meaning to those by whom and for whom they were recited or inscribed.

Such an outline can only hint at the content of these volumes. The author has such a true insight into the real meaning of these beliefs and ceremonies, ever bearing in mind and reminding his reader that they are part of the growth and development of these people out of their remote African ancestry, that his works are of especial value to those who study the human struggle with instinctive forces, and the gradually developing sublimation of these. The book abounds in the phantasies that are found in childhood life and in those who through mental illness have been unable to forsake these infantile ideas. Here in the childhood of the race these are gravely accepted as vital beliefs dominating thought and life as impelling reasons for the elaborate ceremonials and rituals for the dead.

The whole conception of the gods, particularly those of the dead, is involved in the instinctive striving after life and immortality expressing itself in these many phantasy forms. Their dead god Osiris, through the magical power of his faithful wife Isis, is enabled to procreate a son, Horus, who restores life to his father through his Eye. By the Eye of Horus every deceased follower identified with Osiris is in turn raised to everlasting life. The eye is the source of life and its emissions no less so. In an ancient belief rain came from the tears out of the injured eye of the sky-god. Again the great god Khepera "joined his members together, and then wept tears upon them, and men and women came into being from the tears which fell from his eyes."

Nor was the mouth less significant. The most necessary ceremony for the dead, to which important chapters of the Book of the Dead are devoted, was that of Opening the Mouth of the deceased as only thus could he go about freely to enjoy the pleasures of everlasting life. In another account of the creation men came into existence when the thoughts of the creator were put into words. No creation was made in visible form until words had been spoken. Khepera came into being by pronouncing his own name.

Closely related ideas occur in the very old legend of the repeated birth of the sun and the moon. Each at its setting entered the mouth of the sky-woman to be reborn from her body at the next rising. In the journey of the sun-god Rā through Tuat, the region of the dead,

through which also the deceased must pass to reach the blessed abode of Osiris, before his re-ascent to the sky the sun-god and his assistant gods with him are transformed by passing from the tail to the head through the body of a serpent. Indeed this whole journey through the Tuat reads like a vivid, neurotic dream abounding in serpent monsters, gods and goddesses with flaming fires emanating from their bodies; countless forms and expressions of the sexuality striving for outlet, which these early Egyptians could express thus in concrete and animistic form, and though, in a crude and burdensome way could transform into an effectual activity.

In a significant passage directly from the Papyrus of Ani Thoth says to the deceased, "Tell me, whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?" The answer is "Osiris." Thoth continues: "Advance now, thy name shall be announced to him. Thy cakes shall come forth from the Utchat (Eye of Horus), thy ale shall come from the Utchat and the offering which shall appear to thee at the word upon earth [shall proceed] from the Utchat." The abundance of food and drink in the funerary offerings signifying the life giving Eye of Horus and life through the emanations and emissions of the gods, the conception of the great celestial water, source of all, personified in the sky-god Nu, the personification of the fertile Nile waters, all these are abundantly illustrative of the infantile and neurotic phantasies which psychoanalysis is uncovering from the hidden unconscious. And a study of these as we find them here helps in the understanding of the phantasies both on the part of the physician and the sufferer, too, in a way that sets them in their proper place and robs them of their terrors. All these and more than we can mention here has the author's interpretation of the book of the Dead made available for us and he has given us a large portion of that Book of the Dead in such form that we can go to it directly to search and find for ourselves.

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